

WAR AND PEACE

A NOVEL

IN THREE VOLUMES

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THE NOVELS OF LEO TOLSTOY

Translated from the Russian by

CONSTANCE GARNETT

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LEO TOLSTOY

A New and Complete Translation

from the Russian, by

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IN THREE VOLUMES

VOLUME III

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1904

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PART XI

I

For the human mind the absolute continuity of motion is inconceivable. The laws of motion of any kind only become comprehensible to man when he examines units of this motion, arbitrarily selected. But at the same time it is from this arbitrary division of continuous motion into discontinuous units that a great number of human errors proceeds.

We all know the so-called sophism of the ancients, proving that Achilles would never overtake the tortoise, though Achilles walked ten times as fast as the tortoise. As soon as Achilles passes over the space separating him from the tortoise, the tortoise advances one-tenth of that space: Achilles passes over that tenth, but the tortoise has advanced a hundredth, and so on to infinity. This problem seemed to the ancients insoluble. The irrationality of the conclusion (that Achilles will never overtake the tortoise) arises from the arbitrary assumption of disconnected units of motion, when the motion both of Achilles and the tortoise was continuous.

By taking smaller and smaller units of motion we merely approach the solution of the problem, but we never attain it. It is only by assuming an infinitely small magnitude, and a progression rising from it up to a tenth, and taking the sum of that geometrical progression, that we can arrive at the solution of the problem. A new branch of mathematics, dealing with infinitely small quantities, gives now in other more complex problems of dynamics solutions of problems that seemed insoluble.

This new branch of mathematics, unknown to the ancients,
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by assuming infinitely small quantities, that is, such as secure the chief condition of motion (absolute continuity), corrects the inevitable error which the human intellect cannot but make, when it considers disconnected units of motion instead of continuous motion.

In the investigation of the laws of historical motion precisely the same mistake arises.

The progress of humanity, arising from an innumerable multitude of individual wills, is continuous in its motion.

The discovery of the laws of this motion is the aim of history. But in order to arrive at the laws of the continuous motion due to the sum of all these individual wills, the human mind assumes arbitrary, disconnected units. The first proceeding of the historian is taking an arbitrary series of continuous events to examine it apart from others, while in reality there is not, and cannot be, a beginning to any event, but one event flows without any break in continuity from another. The second proceeding is to examine the action of a single person, a sovereign, or a general, as though it were equivalent to the sum of many individual wills, though the sum of individual wills never finds expression in the action of a single historical personage.

Historical science as it advances is continually taking smaller and smaller units for analysis, and in this way strives to approximate to the truth. But however small the units of which history takes cognisance, we feel that the assumption of a unit, disconnected from another, the assumption of a *beginning* of any phenomenon, and the assumption that the individual wills of all men find expression in the actions of a single historical personage, are false in themselves.

Every conclusion of history can, without the slightest effort on the part of the critic, be dissipated like dust, leaving no trace, simply through criticism selecting, as the object of its analysis, a greater or smaller disconnected unit, which it has a perfect right to do, seeing that the unit of history is always selected arbitrarily.

Only by assuming an infinitely small unit for observation—a differential of history—that is, the homogeneous tendency of men, and arriving at the integral calculus (that is, taking the sum of those infinitesimal quantities), can we hope to arrive at the laws of history.

The first fifteen years of the nineteenth century present the spectacle of an extraordinary movement of millions of men. Men leave their habitual pursuits; rush from one side of Europe to the other; plunder, slaughter one another, triumph and despair; and the whole current of life is transformed and presents a quickened activity, first moving at a growing speed, and then slowly slackening again. What was the cause of that activity, or from what laws did it arise? asks the human intellect.

The historians, in reply to that inquiry, lay before us the sayings and doings of some dozens of men in one of the buildings of the city of Paris, summing up those doings and sayings by one word—revolution. Then they give us a detailed biography of Napoleon, and of certain persons favourably or hostilely disposed to him; talk of the influence of some of these persons upon others; and then say that this it is to which that activity is due, and these are its laws.

But the human intellect not only refuses to believe in that explanation, but flatly declares that the method of explanation is not a correct one, because in this explanation a smaller phenomenon is taken as the cause of a greater phenomenon. The sum of men's individual wills produced both the revolution and Napoleon; and only the sum of those wills endured them and then destroyed them.

'But whenever there have been wars, there have been great military leaders; whenever there have been revolutions in states, there have been great men,' says history. 'Whenever there have been great military leaders there have, indeed, been wars,' replies the human reason; 'but that does not prove that the generals were the cause of the wars, and that the factors leading to warfare can be found in the personal activity of one man.'

Whenever, looking at my watch, I see the hand has reached the figure x, I hear the bells beginning to ring in the church close by. But from the fact that the watch hand points to x whenever the bells begin to ring, I have not the right to infer that the position of the hands of my watch is the cause of the vibration of the bells.

Whenever I see a steam-engine move, I hear the whistle, I see the valve open and the wheels turn; but I have no right to conclude from that that the whistle and the

turning of the wheels are the causes of the steam-engine moving.

The peasants say that in the late spring a cold wind blows because the oak-buds are opening, and, as a fact, a cold wind does blow every spring when the oak is coming out. But though the cause of a cold wind's blowing just when the oaks are coming out is unknown to me, I cannot agree with the peasants that the cause of the cold wind is the opening of the oak-buds, because the force of the wind is altogether outside the influence of the buds. I see in this simply such a coincidence of events as is common in every phenomenon of life, and I see that however long and minutely I might examine the watch hand, the valve, and the wheel of the steam-engine and the oak-bud, I shall not discover the cause of the bells ringing, of the steam-engine moving, and of the spring wind. To do that I must completely change my point of observation and study the laws of the motion of steam, of the bells, and of the wind. History must do the same. And efforts have already been made in this direction.

For the investigation of the laws of history, we must completely change the subject of observations, must let kings and ministers and generals alone, and ~~study the homogeneous~~, infinitesimal elements by which masses are led. No one can say how far it has been given to man to advance in that direction in understanding of the laws of history. But it is obvious that only in that direction lies any possibility of discovering historical laws; and that the human intellect has hitherto not devoted to that method of research one millionth part of the energy that historians have put into the description of the doings of various kings, ministers, and generals, and the exposition of their own views on those doings.

II

THE armed forces of twelve different nationalities of Europe invade Russia. The Russian army and population fall back, avoiding a battle, to Smolensk, and from Smolensk to Borodino. The French army moves on to Moscow, its goal, with continually increasing impetus. The impetus of its advance is

were going, then removed all the public offices, then served out useless weapons to the drunken rabble, then brought out the holy images, and prevented Father Augustin from removing the holy relics and images, then got hold of all the private conveyances that were in Moscow, then in one hundred and thirty-six carts carried out the air-balloon made by Leppich, at one time hinted that he should set fire to Moscow, at one time described how he had burnt his own house, and wrote a proclamation to the French in which he solemnly reproached them for destroying the home of his childhood. He claimed the credit of having set fire to Moscow, then disavowed it; he commanded the people to capture all spies, and bring them to him, then blamed the people for doing so; he sent all the French residents out of Moscow, and then let Madame Aubert-Chalmy, who formed the centre of French society in Moscow, remain. For no particular reason he ordered the respected old postmaster, Klucharov, to be seized and banished. He got the people together on the Three Hills to fight the French, and then, to get rid of them, handed a man over to them to murder, and escaped himself by the back door. He vowed he would never survive the disaster of Moscow, and later on wrote French verses in albums on his share in the affair.¹

This man had no inkling of the import of what was happening. All he wanted was to do something himself, to astonish people, to perform some heroic feat of patriotism, and, like a child, he frolicked about the grand and inevitable event of the abandonment and burning of Moscow, trying with his puny hand first to urge on, and then to hold back, the tide of the vast popular current that was bearing him along with it.

VI

ELLEN had accompanied the court on its return from Vilna to Petersburg, and there found herself in a difficult position.

In Petersburg Ellen had enjoyed the special patronage of a

¹ *Je suis né Turtare
Je voulais être Romain
Les Français m'appellèrent barbare,
Les Russes—George Dandin.*

great personage, who occupied one of the highest positions in the government. In Vilna she had formed a liaison with a young foreign prince.

When she returned to Petersburg the prince and the great dignitary were both in that town; both claimed their rights, and Ellen was confronted with a problem that had not previously arisen in her career—the preservation of the closest relations with both, without giving offence to either.

What might have seemed to any other woman a difficult or impossible task never cost a moment's thought to Countess Bezuhov, who plainly deserved the reputation she enjoyed of being a most intelligent woman. Had she attempted concealment; had she allowed herself to get out of her awkward position by subterfuges, she would have spoilt her own case by acknowledging herself the guilty party. But like a truly great man, who can always do everything he chooses, Ellen at once assumed the rectitude of her own position, of which she was indeed genuinely convinced, and the guilty responsibility of every one else concerned.

The first time the young foreign prince ventured to reproach her, she lifted her beautiful head, and, with a haughty tone towards him, said firmly:

'This is the egoism and the cruelty of men. I expected nothing else. Woman sacrifices herself for you; she suffers, and this is her reward. What right have you, your highness, to call me to account for my friendships, my affections? He is a man who has been more than a father to me!'

The prince would have said something. Ellen interrupted him.

'Well, yes, perhaps he has sentiments for me other than those of a father, but that is not a reason I should shut my door on him. I am not a man to be ungrateful. Know, your highness, that in all that relates to my private sentiments I will account only to God and to my conscience!' she concluded, laying her hand on her beautiful, heaving bosom, and looking up to heaven.

'But listen to me, in God's name!' . . .

'Marry me, and I will be your slave!'

'But it is impossible.'

'You do not deign to stoop to me, you . . .' Ellen burst into tears.

The prince attempted to console her. Ellen, as though utterly distraught, declared through her tears that there was nothing to prevent her marrying; that there were precedents (they were but few at that time, but Ellen quoted the case of Napoleon and some other persons of exalted rank); that she had never been a real wife to her husband; that she had been dragged an unwilling victim into the marriage.

'But the law, religion . . .' murmured the prince, on the point of yielding.

'Religion, laws . . . what can they have been invented for, if they are unable to manage that?' said Ellen.

The prince was astonished that so simple a reflection had never occurred to him, and applied to the council of the brotherhood of the Society of Jesus, with which he was in close relations.

A few days later, at one of the fascinating fêtes Ellen used to give at her summer villa at Kamenny Ostrov, a certain fascinating M. Jobert was presented to her; a man no longer young, with snow-white hair and brilliant black eyes, *un Jésuite à robe courte*, who walked for a long while with Ellen among the illuminations in the garden to the strains of music, conversing with her of the love of God, of Christ, of the heart of the Holy Mother, and of the consolations afforded in this life and the next by the one true Catholic faith. Ellen was touched, and several times tears stood both in her eyes and in M. Jobert's, and their voices trembled. A dance, to which her partner fetched Ellen away, cut short her conversation with the future 'director of her conscience,' but the next evening M. Jobert came alone to see Ellen, and from that day he was a frequent visitor.

One day he took the countess into a Catholic church, where she fell on her knees before the altar, up to which she was conducted. The fascinating, middle-aged Frenchman laid his hands on her head, and as she herself afterwards described it, she felt something like a breath of fresh air, which seemed wafted into her soul. It was explained to her that this was the 'grace of God.'

'Then an *abbé à robe longue* was brought to her; he confessed her, and absolved her from her sins. Next day a box was brought containing the Sacred Host, and left for her to partake of at her house. Several days later Ellen learned to

her satisfaction that she had now been admitted into the true Catholic Church, and that in a few days the Pope himself would hear of her case, and send her a document of some sort.

All that was done with her and around her at this period, the attention paid her by so many clever men, and expressed in such agreeable and subtle forms, and her dovelike purity during her conversion (she wore nothing but white dresses and white ribbons all the time)—all afforded her gratification. But this gratification never led her for one instant to lose sight of her object. And, as always happens in contests of cunning, the stupid person gains more than the cleverer; Ellen, fully grasping that the motive of all these words and all this manœuvring was by her conversion to Catholicism to get a round sum from her for the benefit of the Jesuit order (this was hinted at, indeed), held back the money, while insisting steadily on the various operations that would set her free from her conjugal bonds. To her notions, the real object of every religion was to provide recognised forms of propriety for the satisfaction of human desires. And with this end in view, she insisted, in one of her conversations with her spiritual adviser, on demanding an answer to the question how far her marriage was binding.

They were sitting in the drawing-room window. It was dusk. There was a scent of flowers from the window. Ellen wore a white dress, transparent over the bosom and shoulders. The sleek, well-fed abbé, with his plump, clean-shaven chin, his amiable, strong mouth, and his white hands, clasped mildly on his knees, was sitting close by Ellen. With a subtle smile on his lips, and a look of discreet admiration in his eyes, he gazed from time to time at her face, as he expounded his views on the subject. Ellen, with a restless smile, stared at his curly hair and his smooth-shaven, blackish cheeks, and seemed every minute to be expecting the conversation to take a new turn. But the abbé, though unmistakably aware of the beauty of his companion, was also interested in his own skilful handling of the question. The spiritual adviser adopted the following chain of reasoning:—

‘In ignorance,’ said he, ‘of the significance of your promise, you took a vow of conjugal fidelity to a man who, on his side, was guilty of sacrilege in entering on the sacrament of

matrimony with no faith in its religious significance. That marriage had not the dual binding force it should have had. But in spite of that, your vow was binding upon you. You broke it. What did you commit? Venial sin or mortal sin? A venial sin, because you committed it with no intention of acting wrongly. If now, with the object of bearing children, you should enter into a new marriage, your sin might be forgiven. But the question again falls into two divisions. First . . .

‘But, I imagine,’ Ellen, who was getting bored, said suddenly, with her fascinating smile, ‘that after being converted to the true religion, I cannot be bound by any obligations laid upon me by a false religion.’

Her spiritual adviser was astounded at the simplicity of this solution, as simple as the solution of Columbus’s egg. He was enchanted at the unexpected rapidity of his pupil’s progress, but could not abandon the edifice of subtle argument that had cost him mental effort.

‘Let us understand each other,’ he said, with a smile; and began to find arguments to refute his spiritual daughter’s contention.

VII

ELLEN perceived that the matter was very simple and easy from the ecclesiastical point of view, but that her spiritual counsellors raised difficulties simply because they were apprehensive of the way in which it might be looked at by the temporal authorities.

And, consequently, Ellen decided in her own mind that the way must be paved for society to look at the matter in the true light. She excited the jealousy of the old dignitary, and said the same thing to him as she had to her other suitor—that is, gave him to understand that the sole means of obtaining exclusive rights over her was to marry her. The elderly dignitary was, like the young foreign prince, for the first moment taken aback at this proposal of marriage from a wife whose husband was living. But Ellen’s unfaltering confidence in asserting that it was a matter as simple and natural as

marriage of an unmarried girl had its effect on him too. Had the slightest traces of hesitation, shame, or reserve been perceptible in Ellen herself, her case would have been undoubtedly lost. But far from it; with perfect directness and simple-hearted naïveté, she told her intimate friends (and that term included all Petersburg), that both the prince and the dignitary had made her proposals of marriage, and that she loved both, and was afraid of grieving either.

The rumour was immediately all over Petersburg—not that Ellen wanted a divorce from her husband (had such a rumour been discussed very many persons would have set themselves against any such illegal proceeding)—but that the unhappy, interesting Ellen was in hesitation which of her two suitors to marry. The question was no longer how far any marriage was possible, but simply which would be the more suitable match for her, and how the court would look at the question. There were, indeed, certain strait-laced people who could not rise to the high level of the subject, and saw in the project a desecration of the sanctity of marriage; but such persons were few in number, and they held their tongues; while the majority were interested in the question of Ellen's happiness, and which would be the better match for her. As to whether it were right or wrong for a wife to marry when her husband was alive, that was not discussed, as the question was evidently not a subject of doubt for persons 'wiser than you and me' (as was said), and to doubt the correctness of their decision would be risking the betrayal of one's ignorance and absence of *savoir faire*.

Marya Dmitryevna Ahrosimov, who had come that summer to Petersburg to see one of her sons, was the only person who ventured on the direct expression of a contrary opinion. Meeting Ellen at a ball, Marya Dmitryevna stopped her in the middle of the room, and in the midst of a general silence said to her, in her harsh voice:

'So you are going to pass on from one husband to another, I hear! You think, I dare say, it's a new fashion you are setting. But you are not the first, madam. That's a very old idea. They do the same in all the . . .' And with these words, Marya Dmitryevna tucked up her broad sleeves with her usual menacing action, and looking severely round her, walked across the ballroom.

Though people were afraid of Marya Dmitryevna, yet in

Petersburg they looked on her as a sort of buffoon, and therefore of all her words they noticed only the last coarse one, and repeated it to one another in whispers, supposing that the whole point of her utterance lay in that.

Prince Vassily had of late dropped into very frequently forgetting what he had said, and repeating the same phrase a hundred times; and every time he happened to see his daughter he used to say:

'Ellen, I have a word to say to you,' he would say, drawing her aside, and pulling her arm downwards. 'I have got wind of certain projects relative to . . . you know. Well, my dear child, you know how my father's heart rejoices to know you. You have suffered so much. But, my dear child, console your heart. That's all I tell you.' And concealing himself identical on each occasion, he pressed his cheek to Ellen's cheek and left her.

He had not lost his reputation as a wit, was a friend of Ellen's; one of those friends always to be found in the train of brilliant women, men friends who can pass into the rank of lovers. One day, in a 'small and quiet,' Bilibin gave his friend Ellen his views on the

'Bilibin' (Ellen always called friends of the Catholic Bilibin belonged by their surnames), and she took her coat-sleeve with her white, beringed fingers. 'Tell me, would a sister, what ought I to do? Which of

wrinkled up the skin over his eyebrows, and with a smile on his lips.

'Do not take me unawares, you know,' he said. 'As a matter of fact, I have thought, and thought again of your affair. If you marry the prince'—(the younger suitor) he is finger—'you lose for ever the chance of marrying me, and then you displease the court. (There is a relationship, you know.) But if you marry the old duke you make the happiness of his last days. And then as for the great . . . the prince will not be making a mistake in marrying you : . .' and Bilibin let the wrinkles of his face.

'He's a real friend!' said Ellen beaming, and once more pressed Bilibin's sleeve. 'But the fact is I love them both.'

and I don't want to make them unhappy. I would give my life for the happiness of both,' she declared.

Bilibin shrugged his shoulders to denote that for such a trouble even he could suggest no remedy.

'*Une maîtresse-femme!* That is what's called putting the question squarely. She would like to be married to all three at once,' thought Bilibin.

'But do tell me what is your husband's view of the question?' he said, the security of his reputation saving him from all fear of discrediting himself by so naïve a question. 'Does he consent?'

'Oh, he is so fond of me!' said Ellen, who, for some unknown reason, fancied that Pierre too adored her. '*Il fera tout pour moi.*'

Bilibin puckered up his face in preparation of *mot.*

'*Même le divorce?*' he said.

Ellen laughed.

Among the persons who ventured to question of the proposed marriage was Ellen's mother, Princess Kuragin. She had constantly suffered pangs of envy of her son and now when the ground for such envy was the to her own heart, she could not reconcile herself of it.

She consulted a Russian priest to ascertain how and re-marriage was possible for a woman in her husband's time. The priest assured her that this was impossible. Her delight referred her to the text in the Gospel in which it seemed to the priest) re-marriage during the lifetime of the husband was directly forbidden.

Armed with these arguments, which seemed to her quite reasonable, Princess Kuragin drove round to her daughter one morning in order to find her alone.

Ellen heard her mother's protests to the end, and answered with bland sarcasm.

'You see it is plainly said: "He who marryeth his divorced . . ."'

'O mamma, don't talk nonsense. You don't understand. In my position I have duties . . .' Ellen began, passing from Russian into French, for in the former language she had a lack of clearness about her case.

'It's a lack of clearness about her case.'

'But, my dear . . .'

'O mamma, how is it you don't understand that the Holy Father, who has the right of granting dispensations . . .'

At that moment the lady companion, who lived in Ellen's house, came in to announce that his highness was in the drawing-room, and wished to see her.

'No, tell him I don't want to see him, that I am furious with him for not keeping his word.'

'Countess, there is mercy for every sin,' said a young man with fair hair and a long face and long nose.

The old princess rose respectfully and curtsied at his entrance. The young man took no notice of her. Princess Kuragin nodded to her daughter, and swam to the door.

'Yes, she is right,' thought the old princess, all of whose convictions had been dissipated by the appearance of his highness on the scene. 'She is right; but how was it in our youth—gone now for ever—we knew nothing of this? And it is so simple,' thought Princess Kuragin, as she settled herself in her carriage.

At the beginning of August Ellen's affairs were settled, and she wrote to her husband (who, as she supposed, was deeply attached to her) a letter, in which she made known to him her intention of marrying N. N. She informed him also of her conversion to the one true faith, and begged him to go through all the necessary formalities for obtaining a divorce, of which the bearer of the letter would give him further details. 'On which I pray God to have you in His holy and powerful keeping. Your friend, Ellen.'

This letter was brought to Pierre's house at the time when he was on the field of Borodino.

VIII

At the end of the day of Borodino, Pierre ran for a short time from Rievsky's battery, and with crowds of soldiers crossed the ravine on the way to Knyazkovo. There he saw an ambulance tent, and seeing blood and hearing groans, he hurried on, caught up in a mob of soldiers.

The one thing Pierre desired now with his whole soul was to get away from the terrible sensations in which he had passed that day, to get back into the ordinary conditions of life, and to go to sleep quietly indoors in his own bed. He felt that only in the ordinary conditions of life would he be fit to understand himself and all he had seen and felt. But the ordinary conditions of life were nowhere to be found.

Though bullets and cannon-balls were not whistling here on the road along which he was riding, still he saw here on all sides the same sights as on the field of battle. There were everywhere the same suffering, exhausted, and sometimes strangely indifferent faces; everywhere the same blood and soldiers' overcoats, the same sound of firing at a distance, yet still rousing the same horror. There was heat and dust besides.

After walking about three versts along the Mozhaisk road, Pierre sat down by the roadside.

The shadows of night were beginning to fall over the earth, and the roar of cannon died down. Pierre lay leaning on his elbow, and lay so a long while, gazing at the shadows passing by him in the dusk. He was continually fancying that a cannon-ball was swooping down upon him with a fearful whiz. He started and sat up. He had no idea how long he had been there. In the middle of the night, three soldiers, dragging branches after them, settled themselves near him and began making a fire.

Casting sidelong glances at Pierre, the soldiers lighted the fire, set a pot on it, broke up their biscuits into it, and put in some lard. The pleasant odour of the savoury and greasy mess blended with the smell of smoke. Pierre raised himself and sighed. The soldiers (there were three of them) were eating and talking among themselves, without taking any notice of Pierre.

'And what lot will you be one of?' one of the soldiers suddenly asked Pierre, evidently suggesting in this inquiry precisely what Pierre was thinking about. 'If you are very we'll give you some, only tell us whether you're a man.'

• said Pierre, feeling the necessity of minimising
 position as far as possible, so as to be closer to the
 more within the same. 'I am really a militia

officer, but my company's nowhere about; I came to the battle and lost sight of my comrades.'

'Well! Fancy that!' said one of the soldiers.

Another soldier shook his head.

'Well, you can have some of the mash, if you like!' said the first, and, licking a wooden spoon he gave it to Pierre.

Pierre squatted by the fire, and fell to eating the mess in the pot, which seemed to him the most delicious dish he had ever tasted. While he was bending over the pot, helping himself to big spoonfuls and greedily munching one after another, the soldiers stared at him in silence.

'Where do you want to go? Tell us!' the first of them asked again.

'To Mozhaïsk.'

'You're a gentleman, then?'

'Yes.'

'And what's your name?'

'Pyotr Kirillovitch.'

'Well, Pyotr Kirillovitch, come along, we'll take you there.'

In the pitch dark the soldiers and Pierre walked to Mozhaïsk.

The cocks were crowing when they reached Mozhaïsk, and began ascending the steep hill into the town.

Pierre walked on with the soldiers, entirely forgetting that his inn was at the bottom of the hill and he had passed it. He would not have been aware of this—so preoccupied was he—if he had not chanced halfway up the hill to stumble across his groom, who had been to look for him in the town, and was on his way back to the inn. The groom recognised Pierre by his hat, which gleamed white in the dark.

'Your excellency!' he cried, 'why, we had quite given you up. How is it you are on foot? And, mercy on us, where are you going?'

'Oh, to be sure . . .' said Pierre.

The soldiers halted.

'Well, found your own folks then?' said one of them.

'Well, good-bye to you—Pyotr Kirillovitch, wasn't it?'

'Good-bye, Pyotr Kirillovitch!' said the other voices.

'Good-bye,' said Pierre, and with the groom he turned in the direction of the inn.

'I ought to give them something!' thought Pierre, feeling for his pocket. 'No, better not,' some inner voice prompted him.

There was not a room at the inn: all were full. Pierre went out into the yard, and muffling his head up, lay down in his carriage.

IX

PIERRE had hardly put his head on the pillow when he felt that he was dropping asleep. But all of a sudden he heard, almost with the distinctness of reality, the sound of the boom, boom, boom of the cannon, the groans and shrieks and dull thud of the falling shell, smelt the blood and powder; and the feeling of horror, of the dread of death came over him. He opened his eyes in a panic, and put his head out from the cloak. All was quiet in the yard. The only sound came from a servant of some sort talking with the porter at the gate, and splashing through the mud. Over Pierre's head, under the dark, wooden eaves, he heard pigeons fluttering, startled by the movement he had made in sitting up. The whole yard was pervaded by the strong smell of a tavern—full of peaceful suggestion and soothing relief to Pierre—the smell of hay, of dung, and of tar. Between two dark sheds he caught a glimpse of the pure, starlit sky.

'Thank God, that is all over!' thought Pierre, covering his head up again. 'Oh, how awful terror is, and how shamefully I gave way to it! But they . . . *they* were firm and calm all the while up to the end . . .' he thought. *They*, in Pierre's mind, meant the soldiers, those who had been on the battery, and those who had given him food, and those who had prayed to the holy picture. *They*—those strange people, of whom he had known nothing hitherto—*they* stood out clearly and sharply in his mind apart from all other people.

'To be a soldier, simply a soldier!' thought Pierre as he fell asleep. 'To enter with one's whole nature into that common life, to be filled with what makes them what they are. But how is one to cast off all that is superfluous, devilish in one's self, all the burden of the outer man? At one time

I might have been the same. I might have run away from my father as I wanted to. After the duel with Dolohov too I might have been sent for a soldier.'

And into Pierre's imagination flashed a picture of the dinner at the club, at which he had challenged Dolohov, then the image of his benefactor at Torzhok. And there rose before his mind a solemn meeting of the lodge. It was taking place at the English Club. And some one he knew, some one near and dear to him, was sitting at the end of the table. 'Why, it is he! It is my benefactor. But surely he died?' thought Pierre. 'Yes, he did die, but I didn't know he was alive. And how sorry I was when he died, and how glad I am he is alive again!' On one side of the table were sitting Anatole, Dolohov, Nesvitsky, Denisov, and others like them (in Pierre's dream these people formed as distinct a class apart as those other men whom he had called *them* to himself), and those people, Anatole and Dolohov, were loudly shouting and singing. But through their clamour the voice of his benefactor could be heard speaking all the while, and the sound of his voice was as weighty and as uninterrupted as the din of the battlefield, but it was pleasant and comforting. Pierre did not understand what his benefactor was saying, but he knew (the category of his ideas, too, was distinct in his dream) that he was talking of goodness, of the possibility of being like *them*. And *they* with their simple, good, plucky faces were surrounding his benefactor on all sides. But though they were kindly, they did not look at Pierre; they did not know him. Pierre wanted to attract their notice, and to speak to them. He got up, but at the same instant became aware that his legs were bare and chill.

He felt ashamed, and put his arm over his legs, from which his cloak had in fact slipped off. For an instant Pierre opened his eyes as he pulled up the cloak, and saw the same roofs, and posts, and yard, but it was now full of bluish light, and glistening with dew or frost.

'It's getting light,' thought Pierre. 'But that's not the point. I want to hear and understand the benefactor's words.'

He muffled himself in the cloak again, but the masonic dinner and his benefactor would not come back. All that remained were thoughts, clearly expressed in words, ideas; some voice was speaking, or Pierre was thinking.

When he recalled those thoughts later, although they had been evoked by the impressions of that day, Pierre was convinced that they were uttered by some one outside himself. It seemed to him that he had never been capable of thinking those thoughts and expressing them in that form in his waking moments.

'The most difficult thing is the subjection of man's will to the law of God,' said the voice. 'Simplicity is the submission to God; there is no escaping from Him. And *they* are simple. *They* do not talk, but act. A word uttered is silver, but unuttered is golden. No one can be master of anything while he fears death. And all things belong to him who fears it not. If it were not for suffering, a man would know not his limits, would know not himself. The hardest thing' (Pierre thought or heard in his dream) 'is to know how to unite in one's soul the significance of the whole. To unite the whole?' Pierre said to himself. 'No, not to unite. One cannot unite one's thoughts, but to *harness* together all those ideas, that's what's wanted. Yes, one *must harness together, harness together*,' Pierre repeated to himself with a thrill of ecstasy, feeling that those words, and only those words, expressed what he wanted to express, and solved the whole problem fretting him.

'Yes, one must *harness* together; it's time to *harness* . . .'

'We want to harness the horses; it's time to harness the horses, your excellency! Your excellency,' some voice was repeating, 'we want to harness the horses; it's time . . .'

It was the groom waking Pierre. The sun was shining full in Pierre's face. He glanced at the dirty tavern yard; at the well in the middle of it soldiers were watering their thin horses; and wagons were moving out of the gate.

He turned away with repugnance, and shutting his eyes, made haste to huddle up again on the seat of the carriage. 'No, I don't want that; I don't want to see and understand that; I want to understand what was revealed to me in my sleep. Another second and I should have understood it all. But what am I to do? To harness, but how harness all together?' And Pierre felt with horror that the whole meaning of what he had seen and thought in his dream had slipped away.

The groom, the coachman, and the porter told Pierre that

an officer had come with the news that the French were advancing on Mozhaïsk and our troops were retreating.

Pierre got up, and ordering the carriage to be got out and to drive after him, crossed the town on foot.

The troops were marching out, leaving tens of thousands of wounded behind. The wounded could be seen at the windows of the houses, and were crowding the yards and streets. Screams, oaths, and blows could be heard in the streets about the carts which were to carry away the wounded. Pierre put his carriage at the service of a wounded general of his acquaintance, and drove with him to Moscow. On the way he was told of the death of his brother-in-law, Anatole, and of the death of Prince Andrey.

X

ON the 30th Pierre returned to Moscow. Almost at the city gates he was met by an adjutant of Count Rastoptchin's.

'Why, we have been looking for you everywhere,' said the adjutant. 'The count urgently wants to see you. He begs you to come to him at once on very important business.' Instead of going home, Pierre hailed a cab-driver and drove to the governor's.

Count Rastoptchin had only that morning arrived from his summer villa at Sokolniki. The ante-room and waiting-room in the count's house were full of officials, who had been summoned by him, or had come to him for instructions. Vassiltchekov and Platov had already seen the count, and informed him that the defence of Moscow was out of the question, and the city would be surrendered. Though the news was being concealed from the citizens, the heads of various departments and officials of different kinds knew that Moscow would soon be in the hands of the enemy, just as Count Rastoptchin knew it. And all of them to escape personal responsibility had come to the governor to inquire how to act in regard to the offices in their charge.

At the moment when Pierre went into the waiting-room, a courier from the army was just coming out from an interview with the count.

The courier waved his hand with a hopeless air at the questions with which he was besieged, and walked across the room.

While he waited, Pierre watched with weary eyes the various officials—young, old, military, and civilian, important and insignificant—who were gathered together in the room. All seemed dissatisfied and uneasy. Pierre went up to one group of functionaries, among whom he recognised an acquaintance. After greeting him, they went on with their conversation.

‘Well, to send out and bring back again would be no harm; but in the present position of affairs there’s no answering for anything.’

‘But look here, what he writes,’ said another, pointing to a printed paper he held in his hand.

‘That’s a different matter. That’s necessary for the common people,’ said the first.

‘What is it?’ asked Pierre.

‘The new proclamation.’

Pierre took it and began to read:

‘His highness the prince has passed Mozhaisk, so as to unite with the troops that are going to join him, and has taken up a strong position, where the enemy cannot attack him suddenly. Forty-eight cannon with shells have been sent him from here, and his highness declares that he will defend Moscow to the last drop of blood, and is ready even to fight in the streets. Don’t mind, brothers, that the courts of justice are closed; we must take our measures, and we’ll deal with miscreants in our own fashion. When the time comes, I shall have need of some gallant fellows, both of town and country. I will give the word in a couple of days; but now there’s no need, and I hold my peace. The axe is useful; the pike, too, is not to be despised; but best of all is the three-pronged fork: a Frenchman is no heavier than a sheaf of rye. To-morrow after dinner, I shall take the Iversky Holy Mother to St. Catherine’s Hospital to the wounded. There we will consecrate the water; they will soon be well again. I, too, am well now; one of my eyes was bad, but now I look well out of both.’

‘Why, I was told by military men,’ said Pierre, ‘that there could be no fighting in the town itself, and the position . . .’

‘To be sure, that’s just what we are saying,’ said the first speaker.

'But what does that mean: "One of my eyes was bad, but now I look out of both"? 'asked Pierre.

'The count had a sty in his eye,' said the adjutant smiling; 'and he was very much put out when I told him people were coming to ask what was the matter. And oh, count,' he said suddenly, addressing Pierre with a smile, 'we have been hearing that you are in trouble with domestic anxieties, that the countess, your spouse . . .'

'I have heard nothing about it,' said Pierre indifferently. 'What is it you have heard?'

'Oh, you know, stories are so often made up. I only repeat what I hear.'

'What have you heard?'

'Oh, they say,' said the adjutant again with the same smile, 'that the countess, your wife, is preparing to go abroad. It's most likely nonsense.'

'It may be,' said Pierre, looking absent-mindedly about him. 'Who is that?' he asked, indicating a tall old man in a clean blue overcoat, with a big, snow-white beard and eyebrows and a ruddy face.

'That? Oh, he's a merchant; that is, he's the restaurant-keeper, Vereshchagin. You have heard the story of the proclamation, I dare say?'

'Oh, so that's Vereshchagin!' said Pierre, scrutinising the firm, calm face of the old merchant, and seeking in it some token of treachery.

'That's not the man himself. That's the father of the fellow who wrote the proclamation,' said the adjutant. 'The young man himself is in custody, and I fancy it will go hardly with him.'

A little old gentleman with a star, and a German official with a cross on his neck, joined the group.

'It's a complicated story, you see,' the adjutant was relating. 'The proclamation appeared two months ago. It was brought to the count. He ordered inquiry to be made. Well, Ciavrilo Ivanitch made investigations; the proclamation had passed through some sixty-three hands. We come to one and ask, From whom did you get it? From so and so. And the next refers us on to so and so; and in that way they traced it to Vereshchagin . . . a half-educated merchant's son, one of those pretty dears you know,' said the adjutant smiling.

too was asked, From whom did you get it? And we knew very well from whom he had it really. He could have had it from no one but the director of the post-office. But it was clear there was an understanding between them. He says he got it from no one, but had composed it himself. And threaten him and question him as they would, he stuck to it, he had written it himself. So the matter was reported, and the count had him sent for. "From whom did you get the proclamation?" "I wrote it myself." Well! you know the count," said the adjutant, with a smile of pride and delight. 'He was fearfully angry; and only fancy the insolence, and lying, and stubbornness!'

'Oh! the count wanted him to say it was from Klutcharyov, I understand,' said Pierre.

'Oh no, not at all,' said the adjutant in dismay. 'Klutcharyov had sins enough to answer for without that, and that's why he was banished. But any way, the count was very indignant. "How could you write it?" says the count. He took up the *Hamburg Gazette* that was on the table. "Here it is. You did not compose it, but translated it, and very badly too, because you don't even know French, you fool." What do you think? "No," says he, "I have never read any gazettes; I made it up." "But if so, you're a traitor, and I'll hand you over for judgment, and you will be hanged." "Tell us from whom you got it." "I have not seen any gazettes; I composed it." So the matter rests. The count sent for the father; he sticks to the same story. And they had him tried, and he was sentenced, I believe, to hard labour. Now the father has come to petition in his favour. But he is a worthless young scamp! You know the style of spoilt merchant's son, a regular dandy and lady-killer; has attended lectures of some sort, and so fancies that he's above everybody. A regular young scamp! His father has an eating-house here on the Kamenny bridge; and in the shop, you know, there is a great picture of God the Supporter of All, represented with a sceptre in one hand and the empire in the other; well, he took that picture home for a few days, and what do you suppose he did! He got hold of some wretched painter . . .'

XI

IN the middle of this new story Pierre was summoned to the governor.

He went into Count Rastoptchin's study. Rastoptchin, frowning, passed his hand across his forehead and eyes as Pierre entered. A short man was saying something, but as soon as Pierre walked in he stopped, and went out.

'Ah! greetings to you, valiant warrior,' said Rastoptchin as soon as the other man had left the room. 'We have been hearing about your *prouesses*! But that's not the point. *Mon cher, entre nous*, are you a mason?' said Count Rastoptchin in a severe tone, that suggested that it was a crime to be so, but that he intended to pardon it. Pierre did not speak. '*Mon cher, je suis bien informé*;' but I know that there are masons and masons, and I hope you don't belong to those among them who, by way of regenerating the human race, are trying to ruin Russia.'

'Yes, I am a mason,' answered Pierre.

'Well then, look here, my dear boy. You are not unaware, I dare say, of the fact that Speransky and Magnitsky have been sent—to their proper place—and the same has been done with Klutcharyov and the others who, under the guise of building up the temple of Solomon, have been trying to destroy the temple of their fatherland. You may take it for granted there are good reasons for it, and that I could not have banished the director of the post-office here if he had not been a dangerous person. Now, it has reached my ears that you sent him your carriage to get out of the town, and that you have even taken charge of his papers. I like you, and wish you no harm, and as you are half my age, I advise you, as a father might, to break off all connection with people of that sort, and to get away from here yourself as quickly as you can.'

'But what was Klutcharyov's crime?' asked Pierre.

'That's my business; and it's not yours to question me,' cried Rastoptchin.

'If he is accused of having circulated Napoleon's proclamation, the charge has not been proved,' said Pierre, not looking at Rastoptchin. 'And Vereshtchagin . . .'

'*Nous y voilà,*' Rastoptchin suddenly broke in, scowling and shouting louder than ever. 'Vereshtchagin is a traitor and a deceiver, who will receive the punishment he deserves,' he said, with the vindictiveness with which people speak at the recollection of an affront. 'But I did not send for you to criticise my actions, but in order to give you advice or a command, if you will have it so. I beg you to break off all connection with Klutcharyov and his set, and to leave the town. And I'll knock the nonsense out of them, wherever I may find it. And, probably becoming conscious that he was taking a heated tone with Bezuhov, who was as yet guilty of no offence, he added, taking Pierre's hand cordially: 'We are on the eve of a public disaster, and I haven't time to say civil things to every one who has business with me. My head is at times in a perfect whirl. Well, what are you going to do, you personally?'

'Oh, nothing,' answered Pierre, with his eyes still downcast, and no change in the expression of his dreamy face.

The count frowned.

'*Un conseil d'amî, mon cher.* Decamp, and as soon as may be, that's my advice. *A bon entendeur, salut!* Good-bye, my dear boy. Oh, by the way,' he called after him at the door, 'is it true the countess has fallen into the clutches of the holy fathers of the Society of Jesus?'

Pierre made no answer. He walked out from Rastoptchin's room, scowling and wrathful as he had never been seen before.

By the time he reached home it was getting dark. Eight persons of different kinds were waiting on him that evening. A secretary of a committee, the colonel of his battalion of militia, his steward, his bailiff, and other persons with petitions. All of them had business matters with Pierre, which he had to settle. He had no understanding of their questions, nor interest in them, and answered them with the sole object of getting rid of these people. At last he was left alone, and he broke open and read his wife's letter.

'*They*—the soldiers on the battery, Prince Andrey killed . . . the old man . . . Simplicity is submission to God's will. One has to suffer . . . the significance of the whole . . . one must harness all together . . . my wife is going to be married . . . One must forget and understand . . .' And, without undressing, he threw himself on his bed and at once fell asleep.

When he waked up next morning his steward came in to announce that a police official was below, sent expressly by Count Rastoptchin to find out whether Count Bezuhov had gone, or was going away.

A dozen different people were waiting in the drawing-room to see Pierre on business. Pierre dressed in haste, and instead of going down to see them, he ran down the back staircase and out by the back entry to the gates.

From that moment till the occupation of Moscow was over, no one of Bezuhov's household saw him again, nor could discover his whereabouts, in spite of every effort to track him.

XII

THE Rostovs remained in Moscow till the 1st of September, the day before the enemy entered the city.

After Petya had joined Obolensky's regiment of Cossacks and had gone away to Byely Tserkov, where the regiment was being enrolled, the countess fell into a panic of terror. The idea that both her sons were at the war, that they had both escaped from under her wing, that any day either of them—and possibly even both at once, like the three sons of a lady of her acquaintance—might be killed, seemed for the first time that summer to strike her imagination with cruel vividness. She tried to get Nikolay back, wanted to go herself after Petya, or to obtain some post for him in Petersburg; but all these seemed equally impossible. Petya could not be brought back except by the return of his regiment, or through being transferred to another regiment on active service. Nikolay was somewhere at the front, and nothing had been heard from him since the letter in which he had given a detailed account of his meeting with Princess Marya. The countess could not sleep at nights, and when she did sleep, she dreamed that her sons had been killed. After much talking the matter over, and many consultations of friends, the count at last hit on a means for soothing the countess. He got Petya transferred from Obolensky's regiment to Bezuhov's, which was in formation near Moscow. Though, even so, Petya remained in the army, by this exchange the countess had the consola-

tion of seeing one son at least again under her wing; and she hoped to manage not to let her Petya escape her again, but to succeed in getting him always appointed to places where there would be no risk of his being in battle. While Nikolay had been the only one in danger, the countess had fancied (and had suffered some pricks of conscience on the subject) that she loved her elder son better than the other children. But now that her younger boy, the scapegrace Petya, always idle at his lessons, always in mischief, and teasing every one, her little Petya, with his snub-nose, his merry black eyes, his fresh colour, and the soft down just showing on his cheeks, had slipped away into the company of those big, dreadful, cruel men, who were fighting away somewhere about something, and finding a sort of pleasure in it—now it seemed to the mother that she loved him more, far more, than all the rest. The nearer the time came for the return of her longed-for Petya to Moscow, the greater was the uneasiness of the countess. She positively thought she would never live to see such happiness. Not only Sonya's presence, even her favourite Natasha's, even her husband's company, irritated the countess. 'What do I want with them, I want no one but Petya!' she thought. One day towards the end of August, the Rostovs received a second letter from Nikolay. He wrote from the province of Voronezh, where he had been sent to procure remounts. This letter did not soothe the countess. Knowing that one son was out of danger, she seemed to feel even greater alarm on Petya's account.

Although by the 20th of August almost all the Rostovs' acquaintances had left Moscow; although everybody was trying to persuade the countess to get away as quickly as possible, she would not hear of leaving till her treasure, her idolised Petya, had come back. On the 28th of August Petya arrived. The morbidly passionate tenderness with which his mother received him was by no means gratifying to the sixteen-year-old officer. Though his mother concealed her intention of never letting him escape from under her wing again, Petya divined her plans, and instinctively afraid of his mother's making him too soft, of her 'making a ninny' of him (as he expressed it in his own mind), he treated her rather coolly, avoided being with her, and during his stay in Moscow devoted himself exclusively to Natasha, for whom he had

always had the warmest brotherly affection, almost approaching adoration.

The count, with his characteristic carelessness, had by the 28th made no preparations for leaving, and the wagons that were to come from their Moscow and Ryazan estate to remove all their property out of the house only arrived on the 30th.

From the 28th to the 31st, Moscow was all bustle and movement. Every day thousands of wounded from the field of Borodino were brought in at the Dorogomilov gate and conveyed across Moscow, and thousands of vehicles, full of residents and their belongings, were driving out at the gates on the opposite side of the city. In spite of Rastoptchin's placards—either arising independently of them, or perhaps in consequence of them—the strangest and most contradictory rumours were circulating about the town. Some said that every one was forbidden to leave the city; others asserted that all the holy pictures had been taken from the churches, and every one was to be driven out of Moscow by force. Some said there had been another battle after Borodino, in which the French had been utterly defeated; others declared that the whole Russian army had been annihilated. Some talked of the Moscow militia, which was to advance, preceded by priests, to Three Hills; others whispered that Father Augustin had been forbidden to leave, that traitors had been caught, that the peasants were in revolt, and were plundering those who left the town, and so on. But all this was only talk: in reality even though the council at Fili, at which it was decided to abandon Moscow, had not yet taken place, all—those who were leaving and those who were staying—felt that Moscow would be surrendered, though they did not say so freely, and felt that they must make all haste to escape, and to save their property. There was a feeling that there must come a general crash and change, yet till the 1st of September everything went on unchanged. Like a criminal being led to the gallows, who knows in a minute he must die, and yet stares about, and puts straight the cap awry on his head, Moscow instinctively went on with the daily routine of life, though aware that the hour of ruin was approaching, when all the customary conditions of life would be at an end.

During the three days preceding the occupation of Moscow,

the whole Rostov family was busily engaged in various practical ways. The head of the family, Count Ilya Andreitch, was continually driving about the town, picking up all the rumours that were in circulation, and while at home, gave superficial and hasty directions for the preparations for departure.

The countess superintended the sorting out of things to be packed; she was out of humour with every one, and was in continual pursuit of Petya, who was as continually escaping from her, and exciting her jealousy by spending all his time with Natasha. Sonya was the only person who really undertook the practical business of getting things packed. But Sonya had been particularly silent and melancholy of late. She had been present when Nikolay's letter mentioning Princess Marya had elicited the most delighted deductions from the countess, who saw in Nikolay's meeting with Princess Marya the direct intervention of Providence.

'I was never really happy,' said the countess, 'when Bolkonsky was engaged to Natasha, but I had always longed for Nikolay to marry the princess, and I have always had a presentiment about it. And what a good thing it would be!'

Sonya felt that this was true; that the only possibility of retrieving the Rostovs' position was by Nikolay's marriage to an heiress, and that the princess would be an excellent match for him. But this reflection was very bitter for her. In spite, or perhaps in consequence, of her sadness, she undertook the difficult task of seeing after the sorting and packing of the household goods, and for whole days together she was busily employed. The count and countess referred to her when they had any orders to give. Petya and Natasha, on the contrary, did nothing to help their parents, but were generally in every one's way, and were only a hindrance. And all day long the house resounded with their flying footsteps and shouts and shrieks of causeless mirth. They laughed and were gay, not in the least because there was reason for laughter. But they were gay and glad at heart, and so everything that happened was reason enough for gaiety and laughter in them. Petya was in high spirits because he had left home a boy, and come back (so every one told him) a fine young man, because he was at home, because he had left Byely Tserkov, where there seemed no hope of being

soon on active service, and come to Moscow where there would be fighting in a few days, and above all, because Natasha, whose lead he always followed, was in high spirits. Natasha was gay, because she had too long been sad, and now nothing reminded her of the cause of her sadness, and she was quite strong again. She was gay too, because she needed some one to adore her (the adoration of others was like the grease on the wheels, without which her mechanism never worked quite smoothly), and Petya did adore her. And above all, they were both gay, because there was war at the very gates of Moscow, because there would be fighting at the barriers, because arms were being given out, and everybody was rushing about, and altogether something extraordinary was happening, which is always inspiring, especially for the young.

XIII

ON Saturday, the 31st of August, the whole household of the Rostovs seemed turned upside down. All the doors stood wide open, all the furniture had been moved about or carried out, looking-glasses and pictures had been taken down. The rooms were littered up with boxes, with hay and packing paper and cord. Peasants and house-serfs were tramping about the parquet floors carrying out the baggage. The courtyard was crowded with peasants' carts, some piled high with goods and corded up, others still standing empty.

The voices and steps of the immense multitude of servants and of peasants, who had come with the carts, resounded through the courtyard and the house. The count had been out since early morning. The countess had a headache from the noise and bustle, and was lying down in the new divan-room with compresses steeped in vinegar on her head. Petya was not at home; he had gone off to see a comrade, with whom he was planning to get transferred from the militia to a regiment at the front. Sonya was in the great hall, superintending the packing of the china and glass. Natasha was sitting on the floor in her dismantled room among heaps of dresses, ribbons, and scarfs. She sat gazing immovably at the floor, holding in her hands an old ball-dress,

the very dress, now out of fashion, in which she had been to her first Petersburg ball.

Natasha was ashamed of doing nothing when every one in the house was so busy, and several times that morning she had tried to set to work; but her soul was not in it; and she was utterly unable to do anything unless all her heart and soul were in it. She stood over Sonya while she packed the china, and tried to help; but soon threw it up, and went to her room to pack her own things. At first she had found it amusing to give away her dresses and ribbons to the maids, but afterwards when it came to packing what was left, it seemed a wearisome task.

‘Dunyasha, you’ll pack it all, dear? Yes? yes?’

And when Dunyasha readily undertook to do it all for her, Natasha sat down on the floor with the old ball-dress in her hands, and fell to dreaming on subjects far removed from what should have been occupying her mind then. From the reverie she had fallen into, Natasha was aroused by the talk of the maids in the next room and their hurried footsteps from their room to the backstairs. Natasha got up and looked out of window. A huge train of carts full of wounded men had stopped in the street.

The maids, the footmen, the housekeeper, the old nurse, the cooks, the coachmen, the grooms, and the scullion-boys were all at the gates, staring at the wounded men.

Natasha flung a white pocket-handkerchief over her hair, and holding the corners in both hands, went out into the street.

The old housekeeper, Mavra Kuzminishna, had left the crowd standing at the gate, and gone up to a cart with a tilt of bast-mats thrown over it. She was talking to a pale young officer who was lying in this cart. Natasha took a few steps forward, and stood still timidly, holding her kerchief on and listening to what the housekeeper was saying.

‘So you have no one then in Moscow?’ Mavra Kuzminishna was saying. ‘You’d be more comfortable in some apartment. . . . In our house even. The masters are all leaving.’

‘I don’t know if it would be allowed,’ said the officer in a feeble voice. ‘There’s our chief officer . . . ask him,’ and he pointed to a stout major who had turned back and was walking along the row of carts down the street.

Natasha glanced with frightened eyes into the face of the wounded officer, and at once went to meet the major.

'May the wounded men stay in our house?' she asked.

The major with a smile put his hand to his cap.

'What is your pleasure, ma'mselle?' he said, screwing up his eyes and smiling.

Natasha quietly repeated her question, and her face and her whole manner, though she still kept hold of the corners of the pocket-handkerchief, was so serious, that the major left off smiling, and after a moment's pondering—as though asking himself how far it were possible—he gave her an affirmative answer.

'Oh yes, why not, they may,' he said.

Natasha gave a slight nod, and went back with rapid steps to Mavra Kuzminishna, who was still talking with commiserating sympathy to the young officer.

'They may; he said they might!' whispered Natasha.

The officer in the covered-cart turned into the Rostovs' courtyard, and dozens of carts of wounded men began at the invitation of the inhabitants to drive up to the entries of the houses in Povarsky Street. Natasha was evidently delighted at having to do with new people in conditions quite outside the ordinary routine of life. She joined Mavra Kuzminishna in trying to get as many as possible driven into their yard.

'We must ask your papa though,' said Mavra Kuzminishna.

'Nonsense, nonsense. What does it matter? For one day, we'll move into the drawing-room. We can give them all our half of the house.'

'What an idea! what next? The lodge, may be, the men's room, and old nurse's room; and you must ask leave for that.'

'Well, I will ask.'

Natasha ran indoors, and went on tiptoe to the half-open door of the divan-room, where there was a strong smell of vinegar and Hoffmann's drops.

'Are you asleep, mamma?'

'Oh, what chance is there of sleep!' said the countess, who had just dropped into a doze.

'Mamma, darling!' said Natasha, kneeling before her mother and leaning her face against her mother's. 'I am sorry, forgive me, I'll never do it again, I waked you. Mavra Kuzminishna sent me; they have brought some wounded men

in, officers, will you allow it? They have nowhere to go; I know you will allow it, . . .’ she said rapidly, not taking breath.

‘Officers? Who have been brought in? I don’t understand,’ said the countess.

Natasha laughed, the countess too smiled faintly.

‘I knew you would let me . . . so I will tell them so.’ And Natasha, kissing her mother, got up and went to the door.

In the hall she met her father, who had come home with bad news.

‘We have lingered on too long!’ said the count, with unconscious anger in his voice; ‘the club’s shut up and the police are leaving.’

‘Papa, you don’t mind my having invited some of the wounded into the house?’ said Natasha.

‘Of course not,’ said the count absently. ‘But that’s not to the point. I beg you now not to let yourself be taken up with any nonsense, but to help to pack and get off—to get off to-morrow . . .’

And the count gave his butler and servants the same orders. Petya came back at dinner-time, and he too had news to tell them.

He said that the mob was taking up arms to-day in the Kremlin; that though Rastoptchin’s placard said he would give the word two days later, it had really been arranged that all the people should go next day in arms to the Three Hills, and there a great battle was to be fought.

The countess looked in timid horror at her son’s eager, excited face, as he told them this. She knew that if she said a word to try and dissuade Petya from going to this battle (she knew how he was enjoying the prospect of it), he would say something about the duty of a man, about honour, and the fatherland—something irrational, masculine, and perverse—which it would be useless to oppose, and all hope of preventing him would be gone. And, therefore, hoping to succeed in setting off before this battle, and in taking Petya with her, to guard and protect them on the road, she said nothing to her son, but after dinner called her husband aside, and with tears besought him to take her away as soon as could be, that night if possible. With the instinctive, feminine duplicity of love, though she had till then shown not the slightest sign of alarm,

she declared she should die of terror if they did not get away that very night. She was indeed without feigning afraid now of everything.

XIV

MADAME SCHOSS, who had gone out to visit her daughter, increased the countess's terrors by describing the scenes she had witnessed at a spirit dealer's in Myasnitsky Street. She entered that street on her way home, but could not pass through it owing to the drunken mob raging round the spirit dealer's. She had taken a cab and driven home by a circuitous route, and the driver had told her that the mob had broken open the casks of spirit, that orders had been given to that effect.

After dinner all the Rostov household set to work packing and preparing for their departure with eager haste. The old count, suddenly rousing himself to the task, spent the rest of the day continually trotting from the courtyard into the house and back again, shouting confused instructions to the hurrying servants, and trying to spur them on to even greater haste. Petya looked after things in the yard. Sonya was quite bewildered by the count's contradictory orders, and did not know what to do. The servants raced about the rooms, shouting, quarrelling, and making a noise. Natasha, too, suddenly set to work with the ardour that was characteristic of her in all she did. At first her intervention was sceptically received. No one expected anything serious from her or would obey her instructions. But with heat and perseverance, she insisted on being obeyed, got angry and almost shed tears that they did not heed her, and did at last succeed in impressing them. Her first achievement, which cost her immense effort, and established her authority, was the packing of the rugs. There were a number of costly Gobelin tapestries and Persian rugs in the house. When Natasha set to work, she found two boxes standing open in the hall: one packed almost full of china, the other full of rugs. There was a great deal more china left standing on the tables and there was more still to come from the storeroom. Another third box was needed, and the men had gone to get one.

'Sonya, wait a little, and we'll pack it all without that,' said Natasha.

'You cannot, miss; we have tried already,' said the footman.

'No, wait a minute, please.' And Natasha began taking out the plates and dishes, packed up in paper.

'The dishes would go better in here with the rugs,' she said.

'Why, there are rugs enough left that we shall hardly get into three boxes,' said the footman.

'But do wait a little, please.' And Natasha began rapidly and deftly sorting out the things. 'These we don't want,' she said of the plates of Kiev ware; 'this and this we can pack in the rugs,' she decided, fishing out the Saxony dishes.

'Come, let it alone, Natasha; come, that's enough, we'll pack them,' said Sonya reproachfully.

'What a young lady!' protested the footman.

But Natasha would not give in. She pulled everything out, and began rapidly packing them again, deciding that the commoner rugs and crockery should not be taken at all. When she had taken everything out, she began repacking what was to go; and by sorting out almost all the cheaper goods which were not worth taking, all that was of value was got into two boxes. Only the lid of the box full of rugs would not shut. A few things might have been taken out, but Natasha wanted to manage it in her own way. She unpacked, repacked, squeezed the things in, made the footman and Petya, whom she had drawn into assisting in the work, press on the lid, and herself tried desperately to do the same.

'That will do, Natasha,' Sonya said to her. 'I see you are quite right, but take out just the top one.'

'I won't,' cried Natasha, with one hand holding her disordered hair off her perspiring face, while with the other she squeezed down the rugs. 'Press it, Petya, press it! Vassilitch, press hard!' she cried. The rugs yielded, and the lid closed. Natasha, clapping her hands, shrieked with delight, and tears started into her eyes. But that lasted only a second. She set to work at once on a fresh job; and now the servants put complete faith in her, and the count did not take it amiss when they told him that Natalya Ilyinitshna had given some direction superseding his orders; and the servants came to Natasha

to ask whether a cart was packed full enough and whether the loads were to be tied on. The packing went on fast now, thanks to Natasha's supervision; everything useless was left behind, and the most valuable goods were packed as compactly as possible.

But with all their exertions, even late at night everything was not ready. The countess had fallen asleep, and the count put off their departure till morning and went to bed.

Sonya and Natasha slept in the divan-room, without undressing.

That night another wounded officer was driven along Povarsky Street, and Mavra Kuzminishna, who was standing at the gate, had him brought into the Rostovs' yard. The wounded officer must, Mavra Kuzminishna thought, be a man of very great consequence. He was in a coach with the hood let down and a carriage apron completely covering it. An old man, a most respectable-looking valet, was sitting on the box with the driver. A doctor and two soldiers followed the carriage in another conveyance.

'Come into our house, come in. The masters are going away, the whole house is empty,' said the old woman, addressing the old servant.

'Well,' answered the valet, sighing, 'and indeed we have no hope of getting him home alive! We have a house of our own in Moscow, but it is a long way further, and there's no one living in it either.'

'Pray come in, our masters have plenty of everything, and you are welcome,' said Mavra Kuzminishna. 'Is the gentleman very bad, then?' she asked.

'There's no hope! I must ask the doctor.' And the valet got down and went to the vehicle behind.

'Very good,' said the doctor.

The valet went up to the coach again, peeped into it, shook his head, told the coachman to turn into the yard, and stood still beside Mavra Kuzminishna.

'Lord Jesus Christ, have mercy!' she murmured.

Mavra Kuzminishna suggested the wounded man being carried into the house.

'The masters won't say anything . . . ' said she.

But they had to avoid lifting him up the steps, and so they carried the wounded man to the lodge, and put him in the

room that had been Madame Schoss's. This wounded officer was Prince Andrey Bolkonsky.

XV

THE last day of Moscow had come. It was a bright, clear autumn day. It was Sunday. The bells were ringing for service in all the churches, just as on all other Sundays. No one seemed yet able to grasp what was awaiting Moscow.

There were only two indications in the condition of society that betrayed the position of Moscow: those were the rabble, that is, the poorer class, and the prices of different objects. Factory hands, house-serfs, and peasants came out early that morning on to Three Hills in immense crowds, which were swelled by clerks, divinity students, and gentlemen. After staying there a while waiting for Rastoptchin, who did not come, and gaining the conviction that Moscow would be surrendered, this mob dispersed about the taverns and drink-shops of Moscow. Prices, too, on that day indicated the position of affairs. The prices of weapons, of carts and horses, and the value of gold rose higher and higher, while the value of paper-money and the prices of things useful in town were continually falling, so that by the middle of the day there were instances of cab-drivers carrying off at half-price expensive goods, like cloth; and while five hundred roubles was paid for a peasant's horse, furniture, mirrors, and bronzes were given away for nothing.

In the old-fashioned and decorous house of the Rostovs the collapse of all the usual conditions of life was very slightly perceptible. In the night three out of the immense retinue of servants did indeed disappear; but nothing was stolen, and the Rostovs were only aware of the change in the relative value of things from finding that the thirty carts from the country were of enormous value, for which they were envied by many, and offered enormous sums. Besides these would-be purchasers, all the previous evening and early in the morning of the 1st of September orderlies and servants were being continually sent into the Rostovs' courtyard from wounded officers, and wounded men were constantly dragging them-

selves there from the Rostovs' and neighbouring houses, to beseech the servants to try and get them a lift out of Moscow. The butler, to whom these requests were referred, resolutely refused, though he felt for the wounded men, and declared that he would never even dare to hint at such a thing to the count. Pitiable as the position of these wounded men was, it was obvious that if one gave up one cart to them, one might as well give all—and would even have to put the carriages too at their service. Thirty wagons could not save all the wounded, and in the general catastrophe one must think of oneself and one's family first. So the butler reasoned on his master's behalf.

On waking up that morning Count Ilya Andreitch slipped quietly out of his bedroom, so as not to wake his wife, who had been awake till morning, and in his lilac silk dressing-gown he came out on to the steps. The loaded wagons were standing in the courtyard. The carriages were drawn up at the steps. The butler was standing in the entrance talking with an old orderly and a pale young officer with his arm in a sling. The butler, seeing his master, made a significant and peremptory sign to them both to retire.

'Well, is everything ready, Vassilitch?' said the count, rubbing his bald head; and looking benignly at the officer and the orderly, he nodded to them. (The count was always attracted by new faces.)

'Ready to put the horses in immediately, your excellency.'

'Well, that's capital; the countess will soon be awake, and, please God, we set off! What can I do for you, sir?' he said, addressing the officer. 'You are staying in my house?'

The officer came closer. His pale face suddenly flushed crimson.

'Count, do me a great favour, allow me . . . for God's sake . . . to get into one of your wagons. I have nothing here with me . . . I can go quite well with the luggage . . .'

Before the officer finished speaking, the orderly came up to make the same request for his master.

'Oh! yes, yes, yes,' said the count hurriedly. 'I shall be very glad indeed. Vassilitch, you see to it; you have a wagon or two cleared, well . . . well . . . what's needed . . . ?' The count murmured some vague orders. But the glowing look of gratitude on the officer's face instantly put the seal on the order. The count looked about him; everywhere—in the

yard, at the gates, at the windows of the lodge—he saw wounded men and orderlies. They were all gazing at him and moving up towards the steps.

‘Will you please walk into the gallery, your excellency; what are your orders about the pictures there?’ said the butler. And the count went into the house with him, repeating his instructions that they were not to refuse the wounded men who begged to go with them.

‘You can take something out of the loads, you know,’ he added, in a subdued and mysterious voice, as though he were afraid of being overheard.

At nine o’clock the countess woke up, and Matrona Timofyevna, who had been her maid before her marriage, and now performed the duties of a sort of *chef de gendarmes* for the countess, came in to report to her that Madame Schoss was very much aggrieved, and that the young ladies’ summer dresses could not possibly be left behind. On the countess inquiring the cause of Madame Schoss’s resentment, it appeared that that lady’s trunk had been taken out of the wagon, and that all the wagons were being unloaded, and that the luggage was being taken out, as the wagons were to be given up to the wounded men, whom the count, with his usual readiness to be imposed upon, had consented to take away with them. The countess sent for her husband to come to her.

‘What’s this, my dear? I hear the luggage is being unloaded.’

‘Do you know, *ma chère*, I wanted to speak to you about it . . . dear little countess . . . an officer came up to me—they are imploring us to let them have a few wagons for the wounded. It’s all a question of money loss to us, of course, but to be left behind . . . think what it means to them! . . . Here they are in our very yard; we asked them in ourselves; here are officers. . . . You know, I really think, *ma chère* . . . well, let them take them. We are in no hurry.’

The count spoke timidly, as he always did when the subject was in any way connected with money. The countess was used to that tone, which always ushered in some matter prejudicial to her children’s interests, such as the building of a new gallery, or conservatory, or a new theatre in the house, or the training of an orchestra; and she made it a habit, and

regarded it as a duty, to oppose everything that was communicated in that tone.

She assumed her air of tearful resignation, and said to her husband :

'Listen, count, you have mismanaged things so, that we are getting nothing for the house, and now you want to throw away all our—all the *children's*—property. Why, you told me yourself that we have a hundred thousand roubles' worth of valuables in the house. I protest, and protest, my love. What would you have! It's for the Government to look after the wounded. They know that. Only think, the Lopuhins opposite cleared everything to the last stick out of their house the day before yesterday. That's how other people manage. It's only we who are such fools. If you have no consideration for me, do at least think of your children.'

The count waved his hands in despair, and went out of the room without a word.

'Papa! why do you do that?' said Natasha, who had followed him into her mother's room.

'Nothing! It's no business of yours!' the count said angrily.

'But I heard,' said Natasha. 'Why won't mamma have it?'

'It's no business of yours!' cried the count.

Natasha walked away to the window and pondered.

'Papa, here's Berg coming to see us,' she said, looking out of window.

XVI

THE Rostovs' son-in-law, Berg, was by now a colonel, with the orders of Vladimir and Anne on his neck, and was still filling the same comfortable and agreeable post of assistant to the head of the staff of the assistant of the chief officer of the staff of the commander of the left flank of the infantry of the first army.

On the 1st of September he had come into Moscow from the army.

He had absolutely nothing to do in Moscow; but he noticed that every one in the army was asking leave to go into Moscow, and was busy doing something there. He, too,

thought fit to ask leave of absence on account of urgent domestic and family affairs.

Berg drove up to his father-in-law's house in his spruce chaise, with his pair of sleek roans, precisely similar to those of a certain prince. He looked carefully at the luggage in the yard, and as he ran up the steps, he took out a clean pocket-handkerchief, and tied a knot in it.

Berg ran with a swimming, impatient step from the entry into the drawing-room, embraced the count, kissed Natasha's hand and Sonya's, and then hastened to inquire after mamma's health.

'Health, at a time like this! Come, tell us what news of the army!' said the count. 'Are they retreating, or will there be a battle?'

'Only Almighty God can tell what will be the fate of our Fatherland, papa,' said Berg. 'The army is animated by the most ardent spirit of heroism, and now its chiefs, so to speak, are sitting in council. No one knows what is coming. But I can tell you, papa, that our heroic spirit, the truly antique valour of the Russian army, which they—it, I mean,' he corrected himself—'showed in the fight of the 26th . . . well, there are no words that can do justice to it.' (He smote himself on the chest, just as he had seen a general do, who had used much the same phrases before him—but he was a little too late, for the blow on the chest should properly have been at the words, 'the Russian army.') 'I can assure you, papa, that we officers, so far from having to urge the soldiers on, or anything of the sort, had much ado to keep in check this . . . yes, these exploits recalling the valour of antiquity,' he rattled off. 'General Barclay de Tolly risked his life everywhere in front of his troops, I can assure you. Our corps was posted on the slope of a hill. Only fancy!' And Berg proceeded to recount all the stories he had heard repeated about the battle. Natasha stared at Berg, as though seeking the solution of some problem in his face, and her eyes disconcerted him.

'Altogether, the heroism shown by the Russian soldiers is beyond praise, and beyond description!' said Berg, looking at Natasha; and as though wishing to soften her, he smiled in response to her persistent stare . . . "Russia is not in Moscow, she lives in the hearts of her sons!" Eh, papa?' said Berg.

At that moment the countess came in from the divan-

room with a look of weariness and annoyance on her face. Berg skipped up, kissed the countess's hand, asked after her health, and stood beside her, with a sympathetic shake of his head.

'Yes, mamma, to tell the truth, these are hard and sorrowful times for every Russian. But why should you be so anxious? You have still time to get away . . .'

'I can't make out what the servants are about,' said the countess, addressing her husband. 'They told me just now nothing was ready. Some one really must go and look after them. It's at such times one misses Mitenka. There will be no end to it.'

The count was about to make some reply; but with a visible effort to restrain himself, got up and went to the door without a word.

Berg, meanwhile, had taken out his handkerchief as though about to blow his nose, and, seeing the knot in it, he pondered a moment, shaking his head with mournful significance.

'And, do you know, papa, I have a great favour to ask . . .'

he began.

'H'm?' said the count, pausing.

'I was passing by Yusupov's house just now,' said Berg, laughing. 'The steward, a man I know, ran out and asked me whether I wouldn't care to buy any of their things. I went in, you know, out of curiosity, and there is a little chiffonier and dressing-table. You know, just like what Verushka wanted, and we quarrelled about.' (Berg unconsciously passed into a tone expressive of his pleasure in his own excellent domestic arrangements.) 'And such a charming thing!—it moves forward, you know, with a secret English lock. And it's just what Verushka wanted. So I want to make it a surprise for her. I see what a number of peasants you have in the yard. Please, spare me one of them. I'll pay him well, and . . .'

The count frowned and sniffed.

'Ask the countess; I don't give the orders.'

'If it's troublesome, pray don't,' said Berg. 'Only I should have liked it on Vera's account.'

'Ah, go to damnation all of you, damnation! damnation! damnation!' cried the old count. 'My head's going round.' And he went out of the room.

The countess began to cry.

'Yes, indeed, these are terrible times, mamma!' said Berg.

Natasha went out with her father, and as though unable to make up her mind on some difficult question, she followed him at first, then turned and ran downstairs.

Petya was standing at the entrance, engaged in giving out weapons to the servants, who were leaving Moscow. The loaded wagons were still standing in the yards. Two of them had been uncorred, and on to one of these the wounded officer was clambering with the assistance of his orderly.

'Do you know what it was about?' Petya asked Natasha. (Natasha knew that he meant, what their father and mother had been quarrelling about.) She did not answer.

'It was because papa wanted to give up all the wagons to the wounded,' said Petya. 'Vassilitch told me. And what I think . . .'

'What I think,' Natasha suddenly almost screamed, turning a furious face on Petya, 'what I think is, that it's so vile, so loathsome . . . I don't know. Are we a lot of low Germans? . . .' Her throat was quivering with sobs, but afraid of being weak, or wasting the force of her anger, she turned and flew headlong up the stairs.

Berg was sitting beside the countess, trying with filial respectfulness to reassure her. The count was walking about the room with a pipe in his hand, when, with a face distorted by passion, Natasha burst like a tempest into the room, and ran with rapid steps up to her mother.

'It's vile! It's loathsome!' she screamed. 'It can't be true that it's your order.'

Berg and the countess gazed at her in alarm and bewilderment. The count stood still in the window listening.

'Mamma, it's impossible; look what's being done in the yard!' she cried; 'they are being left . . .'

'What's the matter? Who are they? What do you want?'

'The wounded! It's impossible, mamma, it's outrageous. . . . No, mamma, darling, it's all wrong; forgive me, please, darling . . . Mamma, what is it to us what we take away; you only look out into the yard. . . . Mamma! . . . It can't be done. . . .'

The count stood in the window, and listened to Natasha without turning his head. All at once he gave a sort of gulp, and put his face closer to the window.

The countess glanced at her daughter, saw her face full of shame for her mother, saw her emotion, felt why her husband would not look at her now, and looked about her with a distracted air.

'Oh, do as you please. Am I doing anything to hinder any one?' she said, not giving way all at once.

'Mamma, darling, forgive me.'

But the countess pushed away her daughter, and went up to the count.

'My dear, you order what is right. . . . I don't understand about it, you know,' she said, dropping her eyes with a guilty air.

'The eggs, . . . the eggs teaching the hen, . . . ' the count murmured through tears of gladness, and he embraced his wife, who was glad to hide her ashamed face on his breast.

'Papa, mamma! may I give the order? May I? . . . ' asked Natasha. 'We'll take all that's quite necessary all the same,' she added.

The count nodded; and Natasha, with the same swiftness with which she used to run at 'catch-catch,' flew across the hall into the vestibule, and down the steps into the yard.

The servants gathered round Natasha, and could hardly believe the strange order she gave them, till the count himself in his wife's name confirmed the order that all the wagons were to be placed at the disposal of the wounded, and the boxes were to be taken down to the storerooms. When they understood, the servants gleefully and busily set to this new task. It no longer seemed strange to the servants, it seemed to them, indeed, that no other course was possible; just as a quarter of an hour before they had not thought it strange to leave the wounded behind and take the furniture; had accepted that too, in fact, as the only course possible.

All the household set to work getting the wounded men into the wagons with the greatest zeal, as though to make up for not having espoused their cause earlier. The wounded soldiers came creeping out of their rooms, and crowded round the wagons, with pale, delighted faces. The news spread to the neighbouring houses, and wounded men began to come into the yard from other houses too. Many of the wounded soldiers begged them not to take out the boxes, but only to let them sit on the top of them. But when once the work of

unloading had begun there was no stopping it; it seemed of little consequence whether all were left or half. The cases of china, of bronzes, of pictures and looking-glasses, which had been so carefully packed during the previous night lay in the yard, and still they sought and found possibilities of taking out more and more, and leaving more and more, for the wounded.

'We can take four more,' said the steward. 'I'll leave my luggage, or else what is to become of them?'

'Oh, let them have our wardrobe cart,' said the countess; 'Dunyasha will go with me in the carriage.'

The wagon packed with the ladies' wardrobe was unloaded, and sent to fetch wounded men from two doors off. All the family and the servants too were eager and merry. Natasha was in a state of ecstatic happiness, such as she had not known for a very long while.

'Where are we to fasten this on?' said the servant, trying to lay a trunk on the narrow footboard behind in the carriage. 'We must keep just one cart for it.'

'What is it?' asked Natasha.

'The count's books.'

'Leave it. Vassilitch will put it away. That's not necessary.'

The covered gig was full of people; they were only in doubt where Pyotr Ilyitch was to sit.

'He'll go on the box. You'll go on the box, won't you, Petya?' cried Natasha.

Sonya, too, worked with unflagging zeal; but the aim of her exertions was the opposite of Natasha's. She saw to the storing away of all that was left behind, made a list of them at the countess's desire, and tried to get as much as possible taken with them.

XVII

By two o'clock the Rostovs' four carriages, packed and ready to start, stood in the approach. The wagon-loads of wounded were filing one after another out of the yard.

The coach in which Prince Andrey was being taken drove by the front door, and attracted the attention of Sonya, who

was helping a maid to arrange the countess's seat comfortably in her huge, high carriage.

'Whose carriage is that?' asked Sonya, popping her head out of the carriage window.

'Why, haven't you heard, miss?' answered the maid. 'The wounded prince; he stayed the night in the house, and is going on with us.'

'Oh, who is he? what's his name?'

'Our betrothed that was . . . Prince Bolkonsky himself!' answered the maid, sighing. 'They say he is dying.'

Sonya jumped out of the carriage and ran in to the countess. The countess, dressed for the journey, in her hat and shawl, was walking wearily about the drawing-room, waiting for the rest of the household to come in and sit down with closed doors, for the usual silent prayer before setting out. Natasha was not in the room.

'Mamma,' said Sonya, 'Prince Andrey is here, wounded and dying. He is going with us.'

The countess opened her eyes in dismay, and clutching Sonya's arm, looked about her.

'Natasha,' she said.

Both to Sonya and the countess this news had for the first moment but one significance. They knew their Natasha, and alarm at the thought of the effect the news might have on her outweighed all sympathy for the man, though they both liked him.

'Natasha does not know yet, but he is going with us,' said Sonya.

'You say he is dying?'

Sonya nodded.

The countess embraced Sonya and burst into tears. 'The ways of the Lord are past our finding out!' she thought, feeling that in all that was passing now the Hand of the Almighty, hitherto unseen, was beginning to be manifest.

'Well, mamma, it's all ready. What is it? . . .' asked Natasha, running with her eager face into the room.

'Nothing,' said the countess. 'If we're ready, then do let us start.' And the countess bent over her reticule to hide her agitated face. Sonya embraced Natasha and kissed her.

Natasha looked inquisitively at her.

'What is it? What has happened?'

‘Nothing, . . . oh, no, . . .’

‘Something very bad, concerning me? . . . What is it?’ asked the keen-witted Natasha.

Sonya sighed, and made no reply. The count, Petya, Madame Schoss, Mavra Kuzminishna, and Vassilitch came into the drawing-room; and closing the doors, they all sat down, and sat so in silence, without looking at each other for several seconds.

The count was the first to get up. With a loud sigh he crossed himself before the holy picture. All the others did the same. Then the count proceeded to embrace Mavra Kuzminishna and Vassilitch, who were to remain in Moscow; and while they caught at his hand and kissed his shoulder, he patted them on the back with vaguely affectionate and reassuring phrases. The countess went off to the little chapel, and Sonya found her there on her knees before the holy pictures, that were still left here and there on the walls. All the holy pictures most precious through association with the traditions of the family were being taken with them.

In the porch and in the yard the servants who were going all of whom had been armed with swords and daggers by Petya—with their trousers tucked in their boots, and their sashes or leather belts tightly braced, took leave of those who were left behind.

As is invariably the case at starting on a journey, a great many things were found to have been forgotten, or packed in the wrong place; and two grooms were kept a long while standing, one each side of the open carriage door, ready to help the countess up the carriage steps, while maids were flying with pillows and bags from the house to the carriages, the coach, and the covered gig, and back again.

‘They will always forget everything as long as they live!’ said the countess. ‘You know that I can’t sit like that.’ And Dunyasha, with clenched teeth and an aggrieved look on her face, rushed to the carriage to arrange the cushions again without a word.

‘Ah, those servants,’ said the count, shaking his head.

The old coachman Efim, the only one whom the countess could trust to drive her, sat perched up on the box, and did not even look round at what was passing behind him. His thirty years’ experience had taught him that it would be

some time yet before they would say, 'Now, in God's name, start!' and that when they had said it, they would stop him at least twice again to send back for things that had been forgotten; and after that he would have to pull up once more for the countess herself to put her head out of window and beg him, for Christ's sake, to drive carefully downhill. He knew this, and therefore awaited what was to come with more patience than his horses, especially the left one, the chestnut Falcon, who was continually pawing the ground and champing the bit. At last all were seated; the carriage steps were pulled up, and the door slammed, and the forgotten travelling-case had been sent for, and the countess had popped her head out and given the usual injunctions. Then Efim deliberately took his hat off and began crossing himself. The postillion and all the servants did the same.

'With God's blessing!' said Efim, putting his hat on. 'Off!' The postillion started his horse. The right-shaft horse began to pull, the high springs creaked, and the carriage swayed. The footman jumped up on the box while it was moving. The carriage jolted as it drove out of the yard on to the uneven pavement; the other vehicles jolted in the same way as they followed in a procession up the street. All the occupants of the carriages, the coach and the covered gig, crossed themselves on seeing the church opposite. The servants, who were staying in Moscow, walked along on both sides of the carriages to see them off.

Natasha had rarely felt such a joyful sensation as she experienced at that moment sitting in the carriage by the countess and watching, as they slowly moved by her, the walls of forsaken, agitated Moscow. Now and then she put her head out of the carriage window and looked back, and then in front at the long train of wagons full of wounded soldiers preceding them. Foremost of them all she could see Prince Andrey's closed carriage. She did not know who was in it, and every time she took stock of the procession of wagons she looked out for that coach. She knew it would be the foremost. In Kudrino, and from Nikitsky Street, from Priesny, and from Podnovinsky several trains of vehicles, similar to the Rostovs', came driving out, and by the time they reached Sadovoy Street the carriages and carts were two deep all along the road.

As they turned round Suharev Tower, Natasha, who was quickly and inquisitively scrutinising the crowd driving and walking by, uttered a cry of delight and surprise:

‘Good Heavens! Mamma, Sonya, look! it’s he!’

‘Who? who?’

‘Look, do look! Bezuhov,’ said Natasha, putting her head out of the carriage window and staring at a tall, stout man in a coachman’s long coat, obviously a gentleman disguised, from his carriage and gait. He was passing under the arch of the Suharev Tower beside a yellow-looking, beardless, little old man in a frieze cloak.

‘Only fancy! Bezuhov in a coachman’s coat, with a queer sort of old-looking boy,’ said Natasha. ‘Do look; do look!’

‘No, it’s not he. How can you be so absurd!’

‘Mamma,’ cried Natasha. ‘On my word of honour, I assure you, it is he. Stop, stop,’ she shouted to the coachman; but the coachman could not stop, because more carts and carriages were coming out of Myeshchansky Street, and people were shouting at the Rostovs to move on, and not to keep the rest of the traffic waiting.

All the Rostovs did, however, though now at a much greater distance, see Pierre, or a man extraordinarily like him, wearing a coachman’s coat, and walking along the street with bent head and a serious face beside a little, beardless old man, who looked like a footman. This old man noticed a face poked out of the carriage window staring at them, and respectfully touching Pierre’s elbow, he said something to him, pointing towards the carriage. It was some time before Pierre understood what he was saying; he was evidently deeply absorbed in his own thoughts. At last he looked in the direction indicated, and recognising Natasha, he moved instantly towards the carriage, as though yielding to the first impulse. But after taking a dozen steps towards it, he stopped short, apparently recollecting something. Natasha’s head beamed out of the carriage window with friendly mockery.

‘Pyotr Kirillitch, come here! We recognised you, you see! It’s a wonder!’ she cried, stretching out a hand to him. ‘How is it? Why are you like this?’

Pierre took her outstretched hand, and awkwardly kissed it as he ran beside the still moving carriage.

'What has happened, count?' the countess asked him, in a surprised and commiserating tone.

'Eh? why? Don't ask me,' said Pierre, and he looked up at Natasha, the charm of whose radiant, joyous eyes he felt upon him without looking at her.

'What are you doing, or are you staying in Moscow?'

Pierre was silent.

'In Moscow?' he queried. 'Yes, in Moscow. Good-bye.'

'Oh, how I wish I were a man, I would stay with you. Ah, how splendid that is!' said Natasha. 'Mamma, do let me stay.'

Pierre looked absently at Natasha, and was about to say something, but the countess interrupted him.

'You were at the battle, we have been told.'

'Yes, I was there,' answered Pierre. 'To-morrow there will be a battle again . . .' he was beginning, but Natasha interposed:

'But what is the matter, count? You are not like yourself . . .'

'Oh, don't ask me, don't ask me, I don't know myself. To-morrow . . . No! Good-bye; good-bye,' he said; 'it's an awful time!' And he left the carriage and walked away to the pavement.

For a long while Natasha's head was still thrust out of the carriage window, and she beamed at him with a kindly and rather mocking, joyous smile.

XVIII

From the time of his disappearance, two days before, Pierre had been living in the empty abode of his dead benefactor, Osip Bazdyev. This was how it had come to pass.

On waking up the morning after his return to Moscow and his interview with Count Rastoptchin, Pierre could not for some time make out where he was and what was expected of him. When the names of the persons waiting to see him were announced to him—among them a Frenchman, who had brought a letter from his wife, the Countess Elena Vassilyevna—he felt suddenly overcome by that sense of the hopelessness

and intricacy of his position to which he was particularly liable. He suddenly felt that everything was now at an end, everything was in a muddle, everything was breaking down, that no one was right nor wrong, that there was no future before him, and that there was no possible escape from the position. Smiling unnaturally and muttering to himself, he sat on the sofa in a pose expressive of utter hopelessness, or got up, approached the door, and peeped through the crack into the reception-room, where his visitors were awaiting him, then turned back with a gesture of despair and took up a book. The butler came in for the second time with a message that the Frenchman who had brought the letter from the countess was very desirous of seeing him if only for a minute, and that they had sent from the widow of Osip Alexyevitch Bazdyev to ask him to take charge of some books, as Madame Bazdyev was going away into the country.

'Oh yes, in a minute; wait . . . No, no; go and say, I am coming immediately,' said Pierre.

As soon as the butler had left the room, Pierre had taken up his hat, which was lying on the table, and gone out by the other door. He found no one in the corridor. Pierre walked the whole length of the corridor to the staircase, and frowning and rubbing his forehead with both hands, he went down as far as the first story landing. The porter was standing at the front door. A second staircase led from the landing to the back entrance. Pierre went down the back stairs and out into the yard. No one had seen him. But as soon as he turned out at the gates into the street, the coachman, standing by the carriages, and the gate-porter saw him and took off their caps to him. Aware of their eyes fixed on him, Pierre did, as the ostrich does, hiding its head in a bush to escape being seen; ducking his head and quickening his pace he hurried along the street.

Of all the business awaiting Pierre that morning, the task of sorting the books and papers of Osip Alexyevitch seemed to him the most urgent.

He hailed the first cab-driver he came across, and told him to drive to Patriarch's Ponds, where was the house of the widow of Bazdyev.

Continually watching the loaded vehicles moving out of Moscow from all directions, and balancing his bulky person

carefully not to slip out of the rickety old chaise, Pierre had the happy sensation of a runaway schoolboy, as he chatted with his driver.

The latter told him that to-day arms were being given out in the Kremlin, and that next day every one would be driven out beyond the Three Hills Gate, and there there was to be a great battle.

On reaching the Patriarch's Ponds, Pierre looked for Bazdyev's house, where he had not been for a long while past. He went up to a little garden gate. Gerasim, the yellow, beardless old man Pierre had seen five years before at Torzhok with Osip Alexyevitch, came out on hearing him knock.

'At home?' asked Pierre.

'Owing to present circumstances, Sofya Danilovna and her children have gone away into the country, your excellency.'

'I'll come in, all the same; I want to look through the books,' said Pierre.

'Pray do, you are very welcome; the brother of my late master—the heavenly kingdom be his!—Makar Alexyevitch has remained, but your honour is aware he is in feeble health,' said the old servant.

Makar Alexyevitch was, as Pierre knew, a brother of Osip Alexyevitch, a half-mad creature, besotted by drink.

'Yes, yes, I know. Let us go in,' said Pierre, and he went into the house. A tall, bald old man in a dressing-gown, with a red nose and goloshes on his bare feet, was standing in the vestibule; seeing Pierre, he muttered something angrily, and walked away into the corridor.

'He was a great intellect, but now, as your honour can see, he has grown feeble,' said Gerasim. 'Will you like to go into the study?' Pierre nodded. 'As it was sealed up, so it has remained. Sofya Danilovna gave orders that if you sent for the books they were to be handed over.'

Pierre went into the gloomy study, which he had entered with such trepidation in the lifetime of his benefactor. Now covered with dust, and untouched since the death of Osip Alexyevitch, the room was gloomier than ever.

Gerasim opened one blind, and went out of the room on tiptoe. Pierre walked round the study, went up to the book-case, where the manuscripts were kept, and took one of the most important, at one time a sacred relic of the order. This

consisted of the long Scottish acts of the order, with Bazdyev's notes and commentaries. He sat down to the dusty writing-table and laid the manuscripts down before him, opened and closed them, and at last, pushing them away, sank into thought, with his elbow on the table and his head in his hand.

Several times Gerasim peeped cautiously into the study and saw that Pierre was sitting in the same attitude.

More than two hours passed by. Gerasim ventured to make a slight noise at the door to attract Pierre's attention. Pierre did not hear him.

'Is the driver to be dismissed, your honour?'

'Oh yes,' said Pierre, waking up from his reverie, and hurriedly getting up. 'Listen,' he said, taking Gerasim by the button of his coat and looking down at the old man with moist, shining, eager eyes. 'Listen! You know that to-morrow there is to be a battle . . .'

'They have been saying so . . .' answered Gerasim.

'I beg you not to tell any one who I am. And do what I tell you . . .'

'Certainly, sir,' said Gerasim. 'Would your honour like something to eat?'

'No, but I want something else. I want a peasant dress and a pistol,' said Pierre, suddenly flushing red.

'Certainly, sir,' said Gerasim, after a moment's thought.

All the rest of that day Pierre spent alone in his benefactor's study, pacing restlessly from one corner to the other, as Gerasim could hear, and talking to himself; and he spent the night on a bed made up for him there.

Gerasim accepted Pierre's taking up his abode there with the imperturbability of a servant, who had seen many queer things in his time, and he seemed, indeed, pleased at having some one to wait upon. Without even permitting himself to wonder with what object it was wanted, he obtained for Pierre that evening a coachman's coat and cap, and promised next day to procure the pistol he required. Makar Alexyevitch twice that evening approached the door, shuffling in his goloshes, and stood there, gazing with an ingratiating air at Pierre. But as soon as Pierre turned to him, he wrapped his dressing-gown round him with a shamefaced and wrathful look, and hastily retreated. Pierre put on the coachman's coat, procured and carefully fumigated for him by Gerasim,

and went out with the latter to buy a pistol at the Suharev Tower. It was there he had met the Rostovs.

XIX

ON the night of the 1st of September Kutuzov gave the Russian troops the command to fall back across Moscow to the Ryazan road.

The first troops moved that night, marching deliberately and in steady order. But at dawn the retreating troops on reaching the Dorogomilov bridge saw before them, crowding on the other side, and hurrying over the bridge, and blocking the streets and alleys on the same side, and bearing down upon them from behind, immense masses of soldiers. And the troops were overtaken by causeless panic and haste. There was a general rush forward towards the bridge, on to the bridge, to the fords and to the boats. Kutuzov had himself driven by back streets to the other side of Moscow.

At ten o'clock in the morning of the 2nd of September the only troops left in the Dorogomilov suburbs were the regiments of the rearguard, and the crush was over. The army was already on the further side of Moscow, and out of the town altogether.

At the same time, at ten o'clock in the morning of the 2nd of September, Napoleon was standing in the midst of his troops on Poklonny Hill, gazing at the spectacle that lay before him. From the 26th of August to the 2nd of September, from the day of Borodino to the entrance into Moscow, all that agitating, that memorable week, there had been that extraordinarily beautiful autumn weather, which always comes as a surprise, when though the sun is low in the sky it shines more warmly than in spring, when everything is glistening in the pure, limpid air, so that the eyes are dazzled, while the chest is braced and refreshed inhaling the fragrant autumn air; when the nights even are warm, and when in these dark, warm nights golden stars are continually falling from the sky, to the delight or terror of all who watch them.

At ten o'clock on the 2nd of September the morning light was full of the beauty of fairyland. From Poklonny Hill

Moscow lay stretching wide below with her river, her gardens, and her churches, and seemed to be living a life of her own, her cupolas twinkling like stars in the sunlight.

At the sight of the strange town, with its new forms of unfamiliar architecture, Napoleon felt something of that envious and uneasy curiosity that men feel at the sight of the aspects of a strange life, knowing nothing of them. It was clear that that town was teeming with vigorous life. By those indefinable tokens by which one can infallibly tell from a distance a live body from a dead one, Napoleon could detect from Poklonny Hill the throbbing of life in the town, and could feel, as it were, the breathing of that beautiful, great being. Every Russian gazing at Moscow feels she is the mother; every foreigner gazing at her, and ignorant of her significance as the mother city, must be aware of the feminine character of the town, and Napoleon felt it.

'This Asiatic city with the innumerable churches, Moscow the holy. Here it is at last, the famous city! It was high time,' said Napoleon; and dismounting from his horse he bade them open the plan of Moscow before him, and sent for his interpreter, Lelorne d'Idleville.

'A city occupied by the enemy is like a girl who has lost her honour,' he thought (it was the phrase he had uttered to Tutchkov at Smolensk). And from that point of view he gazed at the Oriental beauty who lay for the first time before his eyes. He felt it strange himself that the desire so long cherished, and thought so impossible, had at last come to pass. In the clear morning light he gazed at the town, and then at the plan, looking up its details, and the certainty of possessing it agitated and awed him.

'But how could it be otherwise?' he thought. 'Here is this capital, she lies at my feet awaiting her fate. Where is Alexander now, and what is he thinking? A strange, beautiful, and grand city! And a strange and grand moment is this! In what light must I appear to them?' he mused, thinking of his soldiers. 'Here is the city--the reward for all those of little faith,' he thought, looking round at his suite and the approaching troops, forming into ranks.

'One word of mine, one wave of my arm, and the ancient capital of the Tsar is no more. But my clemency is ever prompt to stoop to the vanquished. I must be magnanimous

and truly great. But no, it is not true that I am in Moscow,' the idea suddenly struck him. 'She lies at my feet, though, her golden domes and crosses flashing and twinkling in the sun. But I will spare her. On the ancient monuments of barbarism and despotism I will inscribe the great words of justice and mercy . . . Alexander will feel that more bitterly than anything; I know him.' (It seemed to Napoleon that the chief import of what had happened lay in his personal contest with Alexander.) 'From the heights of the Kremlin—yes, that's the Kremlin, yes—I will dictate to them the laws of justice, I will teach them the meaning of true civilisation, I will make the generations of boyards to enshrine their conqueror's name in love. I will tell the deputation that I have not sought, and do not seek, war; that I have been waging war only with the deceitful policy of their court; that I love and respect Alexander, and that in Moscow I will accept terms of peace worthy of myself and my peoples. I have no wish to take advantage of the fortune of war to humiliate their honoured Emperor. "Boyards," I will say to them, "I do not seek war; I seek the peace and welfare of all my subjects." But I know their presence will inspire me, and I shall speak to them as I always do, clearly, impressively, and greatly. But can it be true that I am in Moscow! Yes, there she is!'

'Let the boyards be brought to me,' he said, addressing his suite. A general, with a brilliant suite of adjutants, galloped off at once to fetch the boyards.

Two hours passed. Napoleon had lunched, and was again standing on the same spot on the Poklonny Hill, waiting for the deputation. His speech to the boyards had by now taken definite shape in his mind. The speech was full of dignity and of greatness, as Napoleon understood it. Napoleon was himself carried away by the magnanimity with which he intended to act in Moscow. In imagination he had already fixed the days for a '*réunion dans le palais des Czars*,' at which the great Russian nobles were to mingle with the courtiers of the French Emperor. In thought he had appointed a governor capable of winning the hearts of the people. Having heard that Moscow was full of religious institutions, he had mentally decided that his bounty was to be showered on these institutions. He imagined that as in Africa

he had had to sit in a mosque wearing a burnous, in Moscow he must be gracious and bountiful as the Tsars. And being, like every Frenchman, unable to imagine anything moving without a reference to *sa chère, sa tendre, sa pauvre mère*, he decided finally to touch the Russian heart, that he would have inscribed on all these charitable foundations in large letters, 'Dedicated to my beloved mother,' or simply, '*Maison de ma mère*,' he decided. 'But am I really in Moscow? Yes, there she lies before me; but why is the deputation from the city so long in coming?' he wondered.

Meanwhile a whispered and agitated consultation was being held among his generals and marshals in the rear of the suite. The adjutants sent to bring the deputation had come back with the news that Moscow was empty, that every one had left or was leaving the city. The faces of all the suite were pale and perturbed. It was not that Moscow had been abandoned by its inhabitants (grave as that fact appeared) that alarmed them. They were in alarm at the idea of making the fact known to the Emperor; they could not see how, without putting his Majesty into the terrible position, called by the French *ridicule*, to inform him that he had been waiting so long for the boyards in vain, that there was a drunken mob, but no one else in Moscow. Some of the suite maintained that come what may, they must anyway scrape up a deputation of some sort; others opposed this view, and asserted that the Emperor must be carefully and skilfully prepared, and then told the truth.

'We shall have to tell him all the same,' said some gentleman of the suite. . . . 'But gentlemen . . .'

The position was the more difficult as the Emperor, pondering on his magnanimous plans, was walking patiently up and down before the map of the city, shading his eyes to look from time to time along the road to Moscow, with a proud and happy smile.

'But it's awkward . . . ' the gentlemen-in-waiting kept repeating, shrugging their shoulders and unable to bring themselves to settle the terrible word in their minds: '*le ridicule*. . . .'

Meanwhile the Emperor, weary of waiting in vain, and with his actor's instinct feeling that the great moment, being too long deferred, was beginning to lose its grandeur, made a sign

with his hand. A solitary cannon shot gave the signal, and the invading army marched into Moscow—at the Tver, the Kaluga, and the Dorogomilov gates. More and more rapidly, vying with one another, at a quick run and a trot, the troops marched in, concealed in the clouds of dust they raised, and making the air ring with their deafening shouts.

Tempted on by the advance of the army, Napoleon too rode as far as the Dorogomilov gate, but there he halted again, and dismounting walked about the Kamerkolezhsky wall for a long time, waiting for the deputation.

XX

Moscow meanwhile was empty. There were still people in the city; a fiftieth part of all the former inhabitants still remained in it, but it was empty.

It was deserted as a dying, queenless hive is deserted.

In a queenless hive there is no life left. Yet at a superficial glance it seems as much alive as other hives.

In the hot rays of the midday sun the bees soar as gaily around the queenless hive as around other living hives; from a distance it smells of honey like the rest, and bees fly into and out of it just the same. Yet one has but to watch it a little to see that there is no life in the hive. The flight of the bees is not as in living hives, the smell and the sound that meet the beekeeper are changed. When the beekeeper strikes the wall of the sick hive, instead of the instant, unanimous response, the buzzing of tens of thousands of bees menacingly arching their backs, and by the rapid stroke of their wings making that whirring, living sound, he is greeted by a disconnected, droning hum from different parts of the deserted hive. From the alighting board comes not as of old the spirituous, fragrant smell of honey and bitterness, and the whiff of heat from the multitudes within. A smell of chill emptiness and decay mingles with the scent of honey. Around the entrance there is now no throng of guards, arching their backs and trumpeting the menace, ready to die in its defence. There is heard no more the low, even hum, the buzz of toil, like the singing of boiling water, but

the broken, discordant uproar of disorder comes forth. The black, long-shaped, honey-smeared workers fly timidly and furtively in and out of the hive: they do not sting, but crawl away at the sight of danger. Of old they flew in only with their bags of honey, and flew out empty; now they fly out with their burdens. The beekeeper opens the lower partition and peeps into the lower half of the hive. Instead of the clusters of black, sleek bees, clinging on each other's legs, hanging to the lower side of the partition, and with an unbroken hum of toil building at the wax, drowsy, withered bees wander listlessly about over the roof and walls of the hive. Instead of the cleanly glued-up floor, swept by the bees' wings, there are now bits of wax, excrement, dying bees feebly kicking, and dead bees lying not cleared away on the floor.

The beekeeper opens the upper door and examines the super of the hive. In place of close rows of bees, sealing up every gap left in the combs and fostering the brood, he sees only the skilful, complex edifice of combs, and even in this the virginal purity of old days is gone. All is forsaken; and soiled, black, stranger bees scurry swiftly and stealthily about the combs in search of plunder; while the dried-up, shrunken, listless, old-looking bees of the hive wander slowly about, doing nothing to hinder them, having lost every desire and sense of life. Drones, gadflies, wasps and butterflies flutter about aimlessly, brushing their wings against the walls of the hive. Here and there, between the cells full of dead brood and honey, is heard an angry buzz; here and there a couple of bees from old habit and custom, though they know not why they do it, are cleaning the hive, painfully dragging away a dead bee or a wasp, a task beyond their strength. In another corner two other old bees are languidly fighting or cleaning themselves or feeding one another, themselves unaware whether with friendly or hostile intent. Elsewhere a crowd of bees, squeezing one another, is falling upon some victim, beating and crushing it; and the killed or enfeebled bee drops slowly, light as a feather, on to the heap of corpses. The beekeeper parts the two centre partitions to look at the nursery. Instead of the dense, black rings of thousands of bees, sitting back to back, watching the high mysteries of the work of generation, he sees hundreds of dejected, lifeless, and slumbering

wrecks of bees. Almost all have died, unconscious of their coming end, sitting in the holy place, which they had watched—now no more. They reek of death and corruption. But a few of them still stir, rise up, fly languidly and settle on the hand of the foe, without the spirit to die stinging him: the rest are dead and as easily brushed aside as fishes' scales. The beekeeper closes the partition, chalks a mark on the hive, and choosing his own time, breaks it up and burns it.

So was Moscow deserted, as Napoleon, weary, uneasy and frowning, paced up and down at the Kamerkolezhsky wall awaiting that merely external, but still to his mind essential observance of the proprieties—a deputation.

Some few men were still astir in odd corners of Moscow, aimlessly following their old habits, with no understanding of what they were doing.

When, with due circumspectness, Napoleon was informed that Moscow was deserted, he looked wrathfully at his informant, and turning his back on him, went on pacing up and down in silence.

'My carriage,' he said. He sat down in his carriage beside the adjutant on duty, and drove into the suburbs.

'Moscow deserted! What an incredible event!' he said to himself.

He did not drive right into the town, but put up for the night at an inn in the Dorogomilov suburb. The dramatic scene had not come off.

XXI

THE Russian troops were crossing Moscow from two o'clock at night to two o'clock in the day, and took with them the last departing inhabitants and wounded soldiers.

The greatest crush took place on the Kamenny bridge, the Moskvoryetsky bridge, and Yauzsky bridge. While the troops, parting into two about the Kremlin, were crowding on to the Moskvoryetsky and Kamenny bridges, an immense number of soldiers availed themselves of the stoppage and the block to turn back, and slipping stealthily and quietly by Vassily the Blessed, and under the Borovitsky gates, they made their way uphill to the Red Square, where some instinct told them they could easily

carry off other people's property. Every passage and alley of the Gostinny bazaar was filled with a crowd, such as throngs there at sales. But there were no ingratiating, alluring voices of shopmen, no hawkers, no motley, female mob of purchasers—everywhere were the uniforms and overcoats of soldiers without guns, going out in silence with loads of booty, and coming in empty-handed. The shopkeepers and shopmen (they were few) were walking about among the soldiers, like men distraught, opening and shutting their shops, and helping their assistants to carry away their wares. There were drummers in the square before the bazaar beating the muster-call. But the roll of the drum made the pillaging soldiers not run up at the call as of old, but, on the contrary, run away from the drum. Among the soldiers in the shops and passages could be seen men in the grey coats, and with the shaven heads of convicts. Two officers, one with a scarf over his uniform, on a thin, dark grey horse, the other on foot, wearing a military overcoat, stood at the corner of Ilyinka, talking. A third officer galloped up to them.

'The general has sent orders that they positively must all be driven out. Why, this is outrageous! Half the men have run off.'

'Why, are you off too? . . . Where are you fellows off to?' . . . he shouted to three infantry soldiers, who ran by him into the bazaar without guns, holding up the skirts of their overcoats. 'Stop, rascals!'

'Yes, you see, how are you going to get hold of them?' answered another officer. 'There's no getting them together; we must push on so that the last may not be gone, that's the only thing to do!'

'How's one to push on? There they have been standing, with a block on the bridge, and they are not moving. Shouldn't a guard be set to prevent the rest running off?'

'Why, come along! Drive them out,' shouted the senior officer.

The officer in the scarf dismounted, called up a drummer, and went with him into the arcade. Several soldiers in a group together made a rush away. A shopkeeper, with red bruises on his cheeks about his nose, with an expression on his sleek face of quiet persistence in the pursuit of gain, came hurriedly and briskly up to the officer gesticulating.

'Your honour,' said he, 'graciously protect us. We are not close-fisted—any trifle now . . . we shall be delighted! Pray, your honour, walk in, I'll bring out cloth in a moment—a couple of pieces even for a gentleman—we shall be delighted! For we feel how it is, but this is simple robbery! Pray, your honour! a guard or something should be set, to let us at least shut up . . .'

Several shopkeepers crowded round the officer.

'Eh! it's no use clacking,' said one of them, a thin man, with a stern face; 'when one's head 's off, one doesn't weep over one's hair. Let all take what they please!' And with a vigorous sweep of his arm he turned away from the officer.

'It's all very well for you to talk, Ivan Sidoritch,' the first shopkeeper began angrily. 'If you please, your honour.'

'What's the use of talking!' shouted the thin man; 'in my three shops here I have one hundred thousand worth of goods. How's one to guard them when the army is gone. Ah, fellows, God's will is not in men's hands!'

'If you please, your honour,' said the first shopkeeper, bowing.

The officer stood in uncertainty, and his face betrayed indecision. 'Why, what business is it of mine!' he cried suddenly, and he strode on rapidly along the arcade. In one open shop he heard blows and high words, and just as the officer was going into it, a man in a grey coat, with a shaven head, was thrust violently out of the door.

This man doubled himself up and bounded past the shopkeepers and the officer. The officer pounced on the soldiers who were in the shop. But meanwhile fearful screams, coming from an immense crowd, were heard near the Moskvoryetsky bridge, and the officer ran out into the square.

'What is it? What is it?' he asked, but his comrade had already galloped off in the direction of the screams. The officer mounted his horse and followed him. As he drew near the bridge, he saw two cannons that had been taken off their carriages, the infantry marching over the bridge, a few broken-down carts, and some soldiers with frightened, and some with laughing, faces. Near the cannons stood a wagon with a pair of horses harnessed to it. Behind the wheels huddled four greyhounds in collars. A mountain of goods was piled up in the wagon, and on the very top, beside a child's chair,

turned legs uppermost, sat a woman, who was uttering shrill and despairing shrieks. The officer was told by his comrades that the screams of the crowd and the woman's shrieks were due to the fact that General Yermolov had come riding down on the crowd, and learning that the soldiers were straying away in the shops, and crowds of the townspeople were blocking the bridge, had commanded them to take the cannons out of their carriages, and to make as though they would fire them at the bridge. The crowd had made a rush; upsetting wagons, trampling one another, and screaming desperately, the bridge had been cleared, and the troops had moved on.

XXII

THE town itself meanwhile was deserted. There was scarcely a creature in the streets. The gates and the shops were all closed; here and there near pot-houses could be heard solitary shouts or drunken singing. No one was driving in the streets, and footsteps were rarely heard. Povarsky Street was perfectly still and deserted. In the immense courtyard of the Rostovs' house a few wisps of straw were lying about, litter out of the wagons that had gone away, and not a man was to be seen. In the Rostovs' house—abandoned with all its wealth—there were two persons in the great drawing room. These were the porter, Ignat, and the little page, Mishka, the grandson of Vassilitch, who had remained in Moscow with his grandfather. Mishka had opened the clavichord, and was strumming with one finger. The porter, with his arms akimbo and a gleeful smile on his face, was standing before the great looking-glass.

'That's fine, eh, Uncle Ignat?' said the boy, beginning to bang with both hands at once on the keys.

'Ay, ay!' answered Ignat, admiring the broadening grin on his visage in the glass.

'Shameless fellows! Shameless, upon my word!' they heard behind them the voice of Mavra Kuzminishna, who had softly entered. 'The fat-faced fellow grinning at himself! So this is what you are at! It's not all cleared away down there, and Vassilitch fairly knocked up. You wait a bit!'

Ignat, setting his belt straight, left off smiling, and with eyes submissively downcast, walked out of the room.

‘Auntie, I was only just touching . . .’ said the boy.

‘I’ll teach you only just to touch. Little rascal!’ cried Mavra Kuzminishna, waving her hand at him. ‘Go and set the samovar for your grandad.’

Brushing the dust off, she closed the clavichord, and sighing heavily went out of the drawing-room and closed the door. Going out into the yard Mavra Kuzminishna mused where she would go next: whether to drink tea in the lodge with Vassilitch, or to the storeroom to put away what still remained to be stored away.

There was a sound of rapid footsteps in the still street. The steps paused at the gate, the latch rattled as some hand tried to open it.

Mavra Kuzminishna went up to the little gate.

‘Whom do you want?’

‘The count, Count Ilya Andreitch Rostov.’

‘But who are you?’

‘I am an officer. I want to see him,’ said a genial voice, the voice of a Russian gentleman.

Mavra Kuzminishna opened the gate. And there walked into the courtyard a round-faced officer, a lad of eighteen, whose type of face strikingly resembled the Rostovs’.

‘They have gone away, sir. Yesterday, in the evening, their honours set off,’ said Mavra Kuzminishna cordially. The young officer standing in the gateway, as though hesitating whether to go in or not, gave a click with his tongue expressive of disappointment.

‘Ah, how annoying!’ he said. ‘Yesterday I ought to . . . Ah, what a pity . . .’

Meanwhile Mavra Kuzminishna was intently and sympathetically scrutinising the familiar features of the Rostov family in the young man’s face, and the tattered cloak and trodden-down boots he was wearing. ‘What was it you wanted to see the count for?’ she asked.

‘Well . . . what am I to do now!’ the officer cried, with vexation in his voice, and he took hold of the gate as though intending to go away. He stopped short again in uncertainty.

‘You see,’ he said all at once, ‘I am a kinsman of the count’s, and he has always been very kind to me. So do you see’ (he

Meanwhile, the first smith got up from the ground, and, with blood spurting from his bruised face, cried in a wailing voice:

‘Help! They have killed me . . .! They have killed a man! Mates! . . .’

‘Oy, mercy on us, killed entirely, a man killed!’ squealed a woman, coming out of the gates next door. A crowd of people gathered round the blood-stained smith.

‘Haven’t you ruined folks enough, stripping the shirts off their backs?’ said a voice, addressing the tavern-keeper; ‘and so now you have murdered a man! Blackguard!’

The tall young man standing on the steps turned his bleared eyes from the tavern-keeper to the smiths, as though considering with which to fight.

‘Cut-throat!’ he cried suddenly at the tavern-keeper. ‘Lads, bind him!’

‘Indeed, and you try and bind a man like me!’ bawled the tavern-keeper, tearing himself away from the men who threw themselves on him, and taking off his cap, he flung it on the ground. As though this act had some mysterious and menacing significance, the factory hands, who had surrounded the tavern-keeper, stood still in uncertainty.

‘I know the law, mate, very well, I do. I’ll go to the police. Are you thinking I won’t find them? Robbery’s not the order of the day for any one!’ bawled the tavern-keeper, picking up his cap.

‘And go we will, so there!’ . . . ‘And go we will . . . so there!’ the tavern-keeper and the tall fellow repeated after one another, and both together moved forward along the street. The blood-bespattered smith walked on a level with them. The factory-hands and a mob of outsiders followed them with talk and shouting.

At the corner of Maroseyka, opposite a great house with closed shutters, and the signboard of a bootmaker, stood a group of some twenty bootmakers, thin, exhausted-looking men, with dejected faces, in loose smocks, and torn coats.

‘He ought to pay folks properly!’ a thin boot hand, with a scant beard and scowling brows, was saying. ‘He’s sucked the life-blood out of us, and then he’s quit of us. He’s been promising and promising us all the week. And now he’s driven us to the last point, and he’s made off.’

Seeing the mob and the blood-bespattered smith, the man paused, and all the bootmakers with inquisitive eagerness joined the moving crowd.

‘Where are the folks going?’

‘Going to the police, to be sure.’

‘Is it true we are beaten?’

‘Why, what did you think? Look what folks are saying!’

Questions and answers were audible. The tavern-keeper, taking advantage of the increased numbers of the rabble, dropped behind the mob, and went back to his tavern.

The tall young fellow, not remarking the disappearance of his foe, the tavern-keeper, still moved his bare arm and talked incessantly, attracting the attention of all. The mob pressed about his figure principally, expecting to get from him some solution of the questions that were absorbing all of them.

‘Let them show the order, let him show the law, that’s what the government’s for! Isn’t it the truth I am saying, good Christian folk?’ said the tall young man, faintly smiling.

‘Does he suppose there’s no government? Could we do without government? Wouldn’t there be plenty to rob us, eh?’

‘Why talk nonsense!’ was murmured in the crowd. ‘Why, will they leave Moscow like this! They told you a lot of stuff in joke, and you believed them. Haven’t we troops enough? No fear, they won’t let him enter! That’s what the government’s for. Ay, listen what folks are prating of!’ they said, pointing to the tall fellow.

By the wall of the Kitay-Gorod there was another small group of people gathered about a man in a frieze coat, who held a paper in his hand.

‘A decree, a decree being read! A decree is being read,’ was heard in the crowd, and the mob surged round the reader.

The man in the frieze coat was reading the placard of the 31st of August. When the mob crowded round, he seemed disconcerted, but at the demand of the tall fellow who pressed close up to him, he began with a faint quiver in his voice reading the notice again from the beginning.

‘Early to-morrow I am going to his highness the prince,’ he read (‘his highness!’ the tall young man repeated, with a triumphant smile and knitted brows), ‘to consult with him,

and received at night, breaking in on his first sleep, surprised and irritated the governor.

In later days, Count Rastoptchin, by way of explaining his action during this time, wrote several times in his notes that his two great aims at that time were to maintain tranquillity in Moscow, and to make the inhabitants go out of it. If this twofold aim is admitted, every act of Rastoptchin's appears irreproachable. Why were not the holy relics, the arms, the ammunition, the powder, the stores of bread taken away? Why were thousands of the inhabitants deceived into a belief that Moscow would not be abandoned and so ruined? 'To preserve the tranquillity of the city?' replies Count Rastoptchin's explanation. Why were heaps of useless papers out of the government offices and Leppich's balloon and other objects carried away? 'To leave the town empty,' replies Count Rastoptchin's explanation. One has but to admit some menace to public tranquillity and every sort of action is justified.

All the horrors of terrorism were based only on anxiety for public tranquillity.

What foundation was there for Count Rastoptchin's dread of popular disturbance in Moscow in 1812? What reason was there for assuming a disposition to revolution in the city? The inhabitants were leaving it; the retreating troops were filling Moscow. Why were the mob likely to riot in consequence?

Not in Moscow only, but everywhere else in Russia nothing like riots took place at the approach of the enemy. On the 1st and 2nd of September more than ten thousand people were left in Moscow, and except for the mob that gathered in the commander-in-chief's courtyard, attracted there by himself, nothing happened. It is obvious that there would have been even less ground for anticipating disturbances among the populace if, after the battle of Borodino, when the surrender of Moscow became a certainty, or at least a probability, Rastoptchin had taken steps for the removal of all the holy relics, of the powder, ammunition, and treasury, and had told the people straight out that the town would be abandoned, instead of exciting the populace by posting up placards and distributing arms.

Rastoptchin, an impulsive, sanguine man, who had always

moved in the highest spheres of the administration, was a patriot in feeling, but had not the faintest notion of the character of the people he supposed himself to be governing. From the time when the enemy first entered Smolensk, Rastoptchin had in his own imagination been playing the part of leader of popular feeling—of the heart of Russia. He did not merely fancy—as every governing official always does fancy—that he was controlling the external acts of the inhabitants of Moscow, but fancied that he was shaping their mental attitude by means of his appeals and placards, written in that vulgar, slangy jargon which the people despise in their own class, and simply fail to understand when they hear it from persons of higher station. The picturesque figure of leader of the popular feeling was so much to Rastoptchin's taste, and he so lived in it, that the necessity of abandoning it, the necessity of surrendering Moscow with no heroic effect of any kind, took him quite unawares; the very ground he was standing on seemed slipping from under his feet, and he was utterly at a loss what to do. Though he knew it was coming, he could not till the last minute fully believe in the abandonment of Moscow, and did nothing towards it. The inhabitants left the city against his wishes. If the courts were removed, it was only due to the insistence of the officials, to which Rastoptchin reluctantly gave way. He was himself entirely absorbed by the rôle he had assumed. As is often the case with persons of heated imagination, he had known for a long while that Moscow would be abandoned; but he had known it only with his intellect, and refused with his whole soul to believe in it, and could not mentally adapt himself to the new position of affairs.

The whole course of his painstaking and vigorous activity—how far it was beneficial or had influence on the people is another question—aimed simply at awakening in the people the feeling he was himself possessed by—hatred of the French and confidence in himself.

But when the catastrophe had begun to take its true historic proportions; when to express hatred of the French in words was plainly insufficient; when it was impossible to express that hatred even by a battle; when self-confidence was of no avail in regard to the one question before Moscow, when the whole population, as one man, abandoning their

property, streamed out of Moscow, in this negative fashion giving proof of the strength of their patriotism;—then the part Rastoptchin had been playing suddenly became meaningless. He felt suddenly deserted, weak, and absurd, with no ground to stand on.

On being waked out of his sleep to read Kutuzov's cold and peremptory note, Rastoptchin felt the more irritated the more he felt himself to blame. There was still left in Moscow all that was under his charge, all the government property which it was his duty to have removed to safety. There was no possibility of getting it all away. 'Who is responsible for it? who has let it come to such a pass?' he wondered. 'Of course, it's not my doing. I had everything in readiness; I held Moscow in my hand—like this! And see what they have brought things to! Scoundrels, traitors!' he thought, not exactly defining who were these scoundrels and traitors, but feeling a necessity to hate these vaguely imagined traitors, who were to blame for the false and ludicrous position in which he found himself.

All that night Rastoptchin was giving instructions, for which people were continually coming to him from every part of Moscow. His subordinates had never seen the count so gloomy and irascible.

'Your excellency, they have come from the Estates Department, from the director for instructions. . . . From the Consistory, from the Senate, from the university, from the Foundling Hospital, the vicar has sent . . . he is inquiring . . . what orders are to be given about the fire brigade? The overseer of the prison . . . the superintendent of the madhouse . . .' all night long, without pause, messages were being brought to the count.

To all these inquiries he gave brief and wrathful replies, the drift of which was that his instructions were now not needed, that all his careful preparations had now been ruined by somebody, and that that somebody would have to take all responsibility for anything that might happen now.

'Oh, tell that blockhead,' he replied to the inquiry from the Estates Department, 'to stay and keep guard over his deeds. Well, what nonsense are you asking about the fire brigade? There are horses, let them go off to Vladimir. Don't leave them for the French.'

‘Your excellency, the superintendent of the madhouse has come; what are your commands?’

‘My commands? Let them all go, that’s all. . . . And let the madmen out into the town. When we have madmen in command of our armies, it seems it’s God’s will they should be free.’

To the inquiry about the convicts in the prison, the count shouted angrily to the overseer:

‘What, do you want me to give you two battalions for a convoy for them, when we haven’t any battalions at all? Let them all go, and that settles it!’

‘Your excellency, there are political prisoners—Myeshkov, Vereshchagin . . .’

‘Vereshchagin! He is not yet hanged?’ cried Rastoptchin. ‘Send him to me.’

XXV

By nine o’clock in the morning, when the troops were moving across Moscow, people had ceased coming to Rastoptchin for instructions. All who could get away were going without asking leave; those who stayed decided for themselves what they had better do.

Count Rastoptchin ordered his horses in order to drive to Sokolniki, and with a yellow and frowning face, sat in silence with folded arms in his study.

Every governing official in quiet, untroubled times feels that the whole population under his charge is only kept going by his efforts; and it is this sense of being indispensably necessary in which every governing official finds the chief reward for his toils and cares. It is easy to understand that while the ocean of history is calm, the governing official holding on from his crazy little skiff by a pole to the ship of the people, and moving with it, must fancy that it is his efforts that move the ship on to which he is clinging. But a storm has but to arise to set the sea heaving and the ship tossing upon it, and such error becomes at once impossible. The ship goes on its vast course unchecked, the pole fails to reach the moving vessel, and the pilot, from being the master,

the source of power, finds himself a helpless, weak, and useless person.

Rastoptchin felt this, and it drove him to frenzy. The head of the police, who had got away from the crowd, went in to see him at the same time as an adjutant, who came to announce that his horses were ready. Both were pale, and the head of the police, after reporting that he had discharged the commission given to him, informed Count Rastoptchin that there was an immense crowd of people in his courtyard wanting to see him.

Without a word in reply, Count Rastoptchin got up and walked with rapid steps to his light, sumptuously furnished drawing-room. He went up to the balcony door, took hold of the door-handle, let go of it, and moved away to the window, from which the whole crowd could be better seen. The tall young fellow was standing in the front, and with a severe face, waving his arms and saying something. The blood-bespattered smith stood beside him with a gloomy air. Through the closed windows could be heard the roar of voices.

'Is the carriage ready?' said Rastoptchin, moving back from the window.

'Yes, your excellency,' said the adjutant.

Rastoptchin went again to the balcony door.

'Why, what is it they want?' he asked the head of the police.

'Your excellency, they say they have come together to go to fight the French, by your orders; they were shouting something about treachery. But it is an angry crowd, your excellency. I had much ado to get away. If I may venture to suggest, your excellency . . .'

'Kindly leave me; I know what to do without your assistance,' cried Rastoptchin angrily. He stood at the door of the balcony looking at the crowd. 'This is what they have done with Russia! This is what they have done with me!' thought Rastoptchin, feeling a rush of irrepressible rage against the undefined some one to whose fault what was happening could be set down. As is often the case with excitable persons, he was possessed by fury, while still seeking an object for it. 'Here is the populace, the dregs of the people,' he thought, looking at the crowd, 'that they have stirred up by their folly. They want a victim,' came into his mind, as he

watched the waving arm of the tall fellow in front. And the thought struck him precisely because he too wanted a victim, an object for his wrath.

‘Is the carriage ready?’ he asked again.

‘Yes, your excellency. What orders in regard to Vereshchagin? He is waiting at the steps,’ answered the adjutant.

‘Ah!’ cried Rastoptchin, as though struck by some sudden recollection.

And rapidly opening the door, he walked resolutely out on the balcony. The hum of talk instantly died down, caps and hats were lifted, and all eyes were raised upon the governor.

‘Good-day, lads!’ said the count, speaking loudly and quickly. ‘Thanks for coming. I’ll come out to you in a moment, but we have first to deal with a criminal. We have to punish the wretch by whose doing Moscow is ruined. Wait for me!’ And as rapidly he returned to the apartment, slamming the door violently.

An approving murmur of satisfaction ran through the crowd. ‘He’ll have all the traitors cut down, of course. And you talk of the French . . . he’ll show us the rights and the wrongs of it all!’ said the people, as it were reproaching one another for lack of faith.

A few minutes later an officer came hurriedly out of the main entrance, and gave some order, and the dragoons drew themselves up stiffly. The crowd moved greedily up from the balcony to the front steps. Coming out there with hasty and angry steps, Rastoptchin looked about him hurriedly, as though seeking some one.

‘Where is he?’ he said, and at the moment he said it, he caught sight of a young man with a long, thin neck, and half of his head shaven and covered with short hair, coming round the corner of the house between two dragoons. This young man was clothed in a fox-lined, blue cloth coat, that had once been foppish but was now shabby, and in filthy convict’s trousers of fustian, thrust into uncleaned and battered thin boots. His uncertain gait was clogged by the heavy manacles hanging about his thin, weak legs.

‘Ah!’ said Rastoptchin, hurriedly turning his eyes away from the young man in the fox-lined coat and pointing to the bottom steps. ‘Put him here!’

With a clank of manacles the young man stepped with effort on to the step indicated to him ; putting his finger into the tight collar of his coat, he turned his long neck twice, and sighing, folded his thin, unworkman-like hands before him with a resigned gesture.

For several seconds, while the young man was taking up his position on the step, there was complete silence. Only at the back of the mass of people, all pressing in one direction, could be heard sighs and groans and sounds of pushing and the shuffling of feet.

Rastoptchin, waiting for him to be on the spot he had directed, scowled, and passed his hand over his face.

‘Lads!’ he said, with a metallic ring in his voice, ‘this man, Vereshtchagin, is the wretch by whose doing Moscow is lost.’

The young man in the fox-lined coat stood in a resigned pose, clasping his hands together in front of his body, and bending a little forward. His wasted young face, with its look of hopelessness and the hideous disfigurement of the half-shaven head, was turned downwards. At the count’s first words he slowly lifted his head and looked up from below at the count, as though he wanted to say something to him, or at least to catch his eye. But Rastoptchin did not look at him. The blue vein behind the young man’s ear stood out like a cord on his long, thin neck, and all at once his face flushed crimson.

All eyes were fixed upon him. He gazed at the crowd, and, as though made hopeful by the expression he read on the faces there, he smiled a timid, mournful smile, and dropping his head again, shifted his feet on the step.

‘He is a traitor to his Tsar and his country ; he deserted to Bonaparte ; he alone of all the Russians has disgraced the name of Russia, and through him Moscow is lost,’ said Rastoptchin in a harsh, monotonous voice ; but all at once he glanced down rapidly at Vereshtchagin, who still stood in the same submissive attitude. As though that glance had driven him to frenzy, flinging up his arms, he almost yelled to the crowd :

‘You shall deal with him as you think fit ! I hand him over to you !’

The people were silent, and only pressed closer and closer on one another. To bear each other’s weight, to breathe in that tainted foulness, to be unable to stir, and to be expecting something vague, uncomprehended and awful, was becoming

unbearable. The men in the front of the crowd, who saw and heard all that was passing before them, all stood with wide-open, horror-struck eyes and gaping mouths, straining all their strength to support the pressure from behind on their backs.

'Beat him! . . . Let the traitor perish and not shame the name of Russia!' screamed Rastoptchin. 'Cut him down! I give the command!' Hearing not the words, but only the wrathful tones of Rastoptchin's voice, the mob moaned and heaved forward, but stopped again.

'Count!' . . . the timid and yet theatrical voice of Vereshchagin broke in upon the momentary stillness that followed. 'Count, one God is above us . . .' said Vereshchagin, lifting his head, and again the thick vein swelled on his thin neck and the colour swiftly came and faded again from his face. He did not finish what he was trying to say.

'Cut him down! I command it! . . .' cried Rastoptchin, suddenly turning as white as Vereshchagin himself.

'Draw sabres!' shouted the officer to the dragoons, himself drawing his sabre.

Another still more violent wave passed over the crowd, and reaching the front rows, pushed them forward, and threw them staggering right up to the steps. The tall young man, with a stony expression of face and his lifted arm rigid in the air, stood close beside Vereshchagin. 'Strike at him!' the officer said almost in a whisper to the dragoons; and one of the soldiers, his face suddenly convulsed by fury, struck Vereshchagin on the head with the flat of his sword.

Vereshchagin uttered a brief 'Ah!' of surprise, looking about him in alarm, as though he did not know what this was done to him for. A similar moan of surprise and horror ran through the crowd.

'O Lord!' some one was heard to utter mournfully. After the exclamation of surprise that broke from Vereshchagin he uttered a piteous cry of pain, and that cry was his undoing. The barrier of human feeling that still held the mob back was strained to the utmost limit, and it snapped instantaneously. The crime had been begun, its completion was inevitable. The piteous moan of reproach was drowned in the angry and menacing roar of the mob. Like the great seventh wave that shatters a ship, that last, irresistible wave surged up at the back of the crowd, passed on to the foremost ranks,

carried them off their feet and engulfed all together. The dragoon who had struck the victim would have repeated his blow. Vereshchagin, with a scream of terror, putting his hands up before him, dashed into the crowd. The tall young man, against whom he stumbled, gripped Vereshchagin's slender neck in his hands, and with a savage shriek fell with him under the feet of the trampling, roaring mob. Some beat and tore at Vereshchagin, others at the tall young man. And the screams of persons crushed in the crowd and of those who tried to rescue the tall young man only increased the frenzy of the mob. For a long while the dragoons were unable to get the bleeding, half-murdered factory workman away. And in spite of all the feverish haste with which the mob strove to make an end of what had once been begun, the men who beat and strangled Vereshchagin and tore him to pieces could not kill him. The crowd pressed on them on all sides, heaved from side to side like one man with them in the middle, and would not let them kill him outright or let him go.

'Hit him with an axe, eh? . . . they have crushed him . . . Traitor, he sold Christ! . . . living . . . alive . . . serve the thief right. With a bar! . . . Is he alive? . . .'

Only when the victim ceased to struggle, and his shrieks had passed into a long-drawn, rhythmic death-rattle, the mob began hurriedly to change places about the bleeding corpse on the ground. Every one went up to it, gazed at what had been done, and pressed back horror-stricken, surprised, and reproachful.

'O Lord, the people's like a wild beast; how could he be alive!' was heard in the crowd. 'And a young fellow too . . . must have been a merchant's son, to be sure the people . . . they do say it's not the right man . . . not the right man! . . . O Lord! . . . They have nearly murdered another man; they say he's almost dead . . . Ah, the people . . . who wouldn't be afraid of sin . . . ' were saying now the same people, looking with rueful pity at the dead body, with the blue face fouled with dust and blood, and the long, slender, broken neck.

A punctilious police official, feeling the presence of the body unseemly in the courtyard of his excellency, bade the dragoons drag the body away into the street. Two dragoons took hold of the mutilated legs, and drew the body away. The dead,

shaven head, stained with blood and grimed with dust, was trailed along the ground, rolling from side to side on the long neck. The crowd shrank away from the corpse.

When Vereshchagin fell, and the crowd with a savage yell closed in and heaved about him, Rastoptchin suddenly turned white, and instead of going to the back entrance, where horses were waiting for him, he strode rapidly along the corridor leading to the rooms of the lower story, looking on the floor and not knowing where or why he was going. The count's face was white, and he could not check the feverish twitching of his lower jaw.

'Your excellency, this way . . . where are you going? . . . this way,' said a trembling, frightened voice behind him. Count Rastoptchin was incapable of making any reply. Obediently turning, he went in the direction indicated. At the back entrance stood a carriage. The distant roar of the howling mob could be heard even there. Count Rastoptchin hurriedly got into the carriage, and bade them drive him to his house at Sokolniki beyond the town. As he drove out into Myasnitky Street and lost the sound of the shouts of the mob, the count began to repent. He thought with dissatisfaction now of the excitement and terror he had betrayed before his subordinates. 'The populace is terrible, it is hideous. They are like wolves that can only be appeased with flesh,' he thought. 'Count! there is one God over us!' Vereshchagin's words suddenly recurred to him, and a disagreeable chill ran down his back. But that feeling was momentary, and Count Rastoptchin smiled contemptuously at himself. 'I had other duties. The people had to be appeased. Many other victims have perished and are perishing for the public good,' he thought; and he began to reflect on the social duties he had towards his family and toward the city intrusted to his care; and on himself—not as Fyodor Vassilyevitch Rastoptchin (he assumed that Fyodor Vassilyevitch Rastoptchin was sacrificing himself for *le bien publique*)—but as governor of Moscow, as the representative of authority intrusted with full powers by the Tsar. 'If I had been simply Fyodor Vassilyevitch, my course of action might have been quite different; but I was bound to preserve both the life and the dignity of the governor.'

Lightly swayed on the soft springs of the carriage, and hearing no more of the fearful sounds of the mob, Rastoptchin

was physically soothed, and as is always the case simultaneously with physical relief, his intellect supplied him with grounds for moral comfort. The thought that reassured Rastoptchin was not a new one. Ever since the world has existed and men have killed one another, a man has never committed such a crime against his fellow without consoling himself with the same idea. That idea is *le bien public*, the supposed public good of others.

To a man not swayed by passion this good never seems certain; but a man who has committed such a crime always knows positively where that public good lies. And Rastoptchin now knew this.

Far from reproaching himself in his meditations on the act he had just committed, he found grounds for self-complacency in having so successfully made use of an occasion so *à propos* for executing a criminal, and at the same time satisfying the crowd. 'Vereshchagin had been tried and condemned to the death penalty,' Rastoptchin reflected (though Vereshchagin had only been condemned by the senate to hard labour). 'He was a spy and a traitor; I could not let him go unpunished, and so I hit two birds with one stone. I appeased the mob by giving them a victim, and I punished a miscreant.'

Reaching his house in the suburbs, the count completely regained his composure in arranging his domestic affairs.

Within half an hour the count was driving with rapid horses across the Sokolniki plain, thinking no more now of the past, but absorbed in thought and plans for what was to come. He was approaching now the Yauzsky bridge, where he had been told that Kutuzov was. In his own mind he was preparing the biting and angry speeches he would make upbraiding Kutuzov for his deception. He would make that old court fox feel that the responsibility for all the disasters bound to follow the abandonment of Moscow, and the ruin of Russia (as Rastoptchin considered it), lay upon his old, dotting head. Going over in anticipation what he would say to him, Rastoptchin wrathfully turned from side to side in the carriage, and angrily looked about him.

The Sokolniki plain was deserted. Only at one end of it, by the almshouse and lunatic asylum, there were groups of people in white garments, and similar persons were wandering about the plain, shouting and gesticulating.

One of them was running right across in front of Count Rastoptchin's carriage. And Count Rastoptchin himself and his coachman, and the dragoons, all gazed with a vague feeling of horror and curiosity at these released lunatics, and especially at the one who was running towards them.

Tottering on his long, thin legs in his fluttering dressing-gown, this madman ran at headlong speed, with his eyes fixed on Rastoptchin, shouting something to him in a husky voice, and making signs to him to stop. The gloomy and triumphant face of the madman was thin and yellow, with irregular tufts of beard growing on it. The black, agate-like pupils of his eyes moved restlessly, showing the saffron-yellow whites above. 'Stay! stop, I tell you!' he shouted shrilly, and again breathlessly fell to shouting something with emphatic gestures and intonations.

He reached the carriage and ran alongside it.

'Three times they slew me, three times I rose again from the dead. They stoned me, they crucified me . . . I shall rise again . . . I shall rise again . . . I shall rise again. My body they tore to pieces. The kingdom of heaven will be overthrown . . . Three times I will overthrow it, and three times I will set it up again,' he screamed, his voice growing shriller and shriller. Count Rastoptchin suddenly turned white, as he had turned white when the crowd fell upon Vereshchagin. He turned away. 'Go . . . go on, faster!' he cried in a trembling voice to his coachman.

The carriage dashed on at the horses' topmost speed. But for a long while yet Count Rastoptchin heard behind him the frantic, desperate scream getting further away, while before his eyes he saw nothing but the wondering, frightened, bleeding face of the traitor in the fur-lined coat. Fresh as that image was, Rastoptchin felt now that it was deeply for ever inprinted on his heart. He felt clearly now that the bloody print of that memory would never leave him, that the further he went the more cruelly, the more vindictively, would that fearful memory rankle in his heart to the end of his life. He seemed to be hearing now the sound of his own words: 'Tear him to pieces, you shall answer for it to me!—Why did I say these words? I said it somehow without meaning to . . . I might not have said them,' he thought, 'and then nothing would have happened.' He saw the terror-stricken, and then

suddenly frenzied face of the dragoon who had struck the first blow, and the glance of silent, timid reproach cast on him by that lad in the fox-lined coat. 'But I didn't do it on my own account. I was bound to act in that way. *La plèbe . . . le traître . . . le bien public, . . .*' he mused.

The bridge over the Yauza was still crowded with troops. It was hot. Kutuzov, looking careworn and weary, was sitting on a bench near the bridge, and playing with a whip on the sand, when a carriage rattled noisily up to him. A man in the uniform of a general, wearing a hat with plumes, came up to Kutuzov. He began addressing him in French, his eyes shifting uneasily, with a look between anger and terror in them. It was Count Rastoptchin. He told Kutuzov that he had come here, for since Moscow was no more, the army was all that was left. 'It might have been very different if your highness had not told me you would not abandon Moscow without a battle; all this would not have been!' said he.

Kutuzov stared at Rastoptchin, and, as though not understanding the meaning of the words addressed to him, he strove earnestly to decipher the special meaning betrayed at that minute on the face of the man addressing him. Rastoptchin ceased speaking in discomfiture. Kutuzov slightly shook his head, and, still keeping his searching eyes on Rastoptchin's face, he murmured softly:

'Yes, I won't give up Moscow without a battle.'

Whether Kutuzov were thinking of something different when he uttered those words, or said them purposely, knowing them to be meaningless, Count Rastoptchin made him no reply, and hastily left him. And—strange to tell! the governor of Moscow, the proud Count Rastoptchin, picking up a horse whip, went to the bridge, and fell to shouting and driving on the crowded carts.

XXVI

At four o'clock in the afternoon, Murat's troops entered Moscow. In front rode a detachment of Würtemberg hussars, behind, with an immense suite, rode the King of Naples himself.

Near the middle of Arbaty, close to Nikola Yavlenny, Murat

halted to await information from the detachment in advance as to the condition in which the citadel of the city, '*le Kremlin*,' had been found.

A small group of inhabitants of Moscow had gathered about Murat. All stared with timid astonishment at the strange figure of the long-haired commander, decked in gold and feathers.

'Why is this their Tsar himself? Nought amiss with him,' voices were heard saying softly.

An interpreter approached the group of gazers.

'Caps . . . caps off,' they muttered, turning to each other in the little crowd. The interpreter accosted one old porter, and asked him if it were far to the Kremlin. The porter, listening with surprise to the unfamiliar Polish accent, and not recognising the interpreter's words for Russian, had no notion what was being said to him, and took refuge behind the others.

Murat approached the interpreter, and told him to ask where were the Russian troops. One of the Russians understood this question, and several voices began answering the interpreter simultaneously. A French officer from the detachment in advance rode up to Murat and reported that the gates into the citadel were blocked up, and that probably there was an ambush there.

'Good,' said Murat, and turning to one of the gentlemen of his suite, he commanded four light cannons to be moved forward, and the gates to be shelled upon.

The artillery came trotting out from the column following Murat, and advanced along Arbaty. When they reached the end of Vosdvizhenka the artillery halted and drew up in the square. Several French officers superintended the placing of the cannon some distance apart, and looked at the Kremlin through a field-glass. A bell was ringing in the Kremlin for evening service, and that sound troubled the French. They supposed that it was the call to arms. Several infantry soldiers ran to the Kutafyev gateway. A barricade of beams and planks lay across the gateway. Two musket shots rang out from the gates, just as an officer with some men were running up to them. The general standing by the cannons shouted some words of command to the officer, and the officer and the soldiers ran back.

Three more shots were heard from the gate. One shot grazed the leg of a French soldier, and a strange shout of several voices rose from behind the barricade. Instantaneously, as though at the word of command, the expression of good humour and serenity on the faces of the French general, officers, and men was replaced by a stubborn, concentrated expression of readiness for conflict and suffering. To all of them, from the marshal to the lowest soldier, this place was not Vosdvizhenka, Mohova, Kutaf, and the Troitsky gates; it was a new battlefield, likely to be the scene of a bloody conflict. And all were ready for that conflict. The shouts from the gates died away. The cannons were moved forward. The artillerymen quenched the burning linstocks. An officer shouted 'Fire!' and two whistling sounds of clinking tin rang out one after another. The grapeshot fell rattling on the stone of the gateway, on the beams and screens of planks, and two clouds of smoke rolled over the square.

Some instants after the echoes of the shots had died away over the stone Kremlin, a strange sound was heard over the heads of the French. An immense flock of jackdaws rose above the walls and swept round in the air with loud caws, and the whirl of thousands of wings. Together with this sound, there rose a solitary human cry at the gate, and the figure of a man bareheaded, in a long peasant's coat, came into sight through the smoke. Holding a gun up, he took aim at the French. 'Fire!' repeated the artillery officer, and at the same instant one rifle shot and two cannon shots were heard. The gate was again hidden in smoke.

Nothing more stirred behind the barricade, and the French infantry soldiers with their officers passed in at the gate. In the gateway lay three men wounded and four dead. Two men in long peasant-coats had run away along the walls toward Znamenska.

'Clear this away,' said the officer, pointing to the beams and the corpses; and the French soldiers finished off the wounded, and flung the corpses over the fence below. Who these men were nobody knew. 'Clear this away!' was all that was said of them, and they were flung away that they might not stink. Thiers has indeed devoted some eloquent lines to their memories. 'These wretches had invaded the sacred citadel, had taken possession of the guns of the arsenal,

and fired (the wretches) on the French. Some of them were sabred, and the Kremlin was purged of their presence.'

Murat was informed that the way had been cleared. The French entered the gates, and began pitching their camp on Senate-house Square. The soldiers flung the chairs out of the windows of the Senate-house into the square, and began making fires.

Other detachments marched across the Kremlin and encamped in Moroseyka, Lubyanka, and Pokrovka. Others pitched their camps in Vosdvizhenka, Znamenka, Nikolskaya, and Tverskaya. Not finding citizens to entertain them, the French everywhere bivouacked as in a camp pitched in a town, instead of quartering themselves on the houses.

Tattered, hungry, and exhausted, as they were, and dwindled to one-third their original numbers, the French soldiers yet entered Moscow in good discipline. It was a harassed and exhausted, yet still active and menacing army. But it was an army only up to the moment when the soldiers of the army dispersed all over the town. As soon as the soldiers began to disperse about the wealthy, deserted houses, the army was lost for ever, and in its place was a multitude of men, neither citizens nor soldiers, but something nondescript between, known as marauders. When five weeks later these same men set out from Moscow, they no longer made up an army. They were a mob of marauders, each of whom carried or dragged along with him a mass of objects he regarded as precious and useful. The aim of each of these men on leaving Moscow was not, as it had been, to fight as a soldier, but simply to keep the booty he had obtained. Like the ape, who slipping his hand into the narrow neck of a pitcher, and snatching up a handful of nuts inside it, will not open his fist for fear of losing his prize, even to his own ruin, the French on leaving Moscow were inevitably bound to come to ruin, because they dragged their plunder along with them, and it seemed as impossible to them to fling away their booty as it seems to the ape to let go of the nuts. Ten minutes after the several French regiments had dispersed about the various quarters of Moscow, not a soldier nor an officer was left among them. At the windows of the houses men could be seen in military coats and Hessian boots, laughing and strolling through the rooms. In the cellars, in the storerooms similar men were busily looking

after the provisions; in the courtyards they were unlocking or breaking open the doors of sheds and stables; in the kitchens they were making up fires, and with bare arms mixing, kneading, and baking, and frightening, or trying to coax and amuse, women and children. Men there were in plenty everywhere, in all the shops and houses; but the army was no more.

That day one order after another was issued by the French commanders forbidding the troops to disperse about the town, sternly forbidding violence to the inhabitants, and pillaging, and proclaiming that a general roll-call was to take place that evening. But in spite of all such measures the men, who had made up an army, flowed away about the wealthy, deserted city, so richly provided with luxuries and comforts. Like a starved herd, that keeps together crossing a barren plain, but at once on reaching rich pastures inevitably strays apart and scatters over them, the army was irresistibly lured into scattering over the wealthy town.

Moscow was without its inhabitants, and the soldiers were sucked up in her, like water into sand, as they flowed away irresistibly in all directions from the Kremlin, which they had entered first. Cavalry soldiers, who had entered a merchant's house abandoned with all its belongings, and finding stabling for their horses and to spare, yet went on to take the house next door, which seemed to them better. Many took several houses, chalking their names on them, and quarrelled and even fought with other companies for their possession. Soldiers had no sooner succeeded in securing quarters than they ran along the street to look at the town, and on hearing that everything had been abandoned, hurried off where objects of value could be carried off for nothing. The officers followed to check the soldiers, and were involuntarily lured into doing the same. In Carriage Row shops had been abandoned stocked with carriages, and the generals flocked thither to choose coaches and carriages for themselves. The few inhabitants who had stayed on invited the officers into their houses, hoping thereby to secure themselves against being robbed. Wealth there was in abundance: there seemed no end to it. Everywhere all round the parts occupied by the French there were unexplored regions unoccupied beyond, in which the French fancied there were even more riches to be found. And Moscow absorbed

them further and further into herself. Just as when water flows over dry land, water and dry land alike disappear and are lost in mud, so when the hungry army entered the wealthy, deserted city, the army and the wealth of the city both perished; and fires and marauding bands sprang up where they had been.

The French ascribed the burning of Moscow *au patriotisme féroce de Rastoptchine*; the Russians to the savagery of the French. In reality, explanations of the fire of Moscow, in the sense of the conflagration being brought home to the door of any one person or group of persons, there have never been, and never could be. Moscow was burned because she was placed in conditions in which any town built of wood was bound to be burned, quite apart from the question whether there were or were not one hundred and thirty inefficient fire-engines in the town. Moscow was sure to be burned, because her inhabitants had gone away, as inevitably as a heap of straw is sure to be burned where sparks are scattered on it for several days in succession. A town of wooden houses, in which when the police and the inhabitants owning the houses are in possession of it, fires are of daily occurrence, cannot escape being burned when its inhabitants are gone and it is filled with soldiers smoking pipes, making fires in Senate-house Square of the Senate-house chairs, and cooking themselves meals twice a day. In times of peace, whenever troops are quartered on villages in any district, the number of fires in the district at once increases. How greatly must the likelihood of fires be increased in an abandoned town, built of wood, and occupied by foreign soldiers! *Le patriotisme féroce de Rastoptchine* and the savagery of the French do not come into the question. Moscow was burned through the pipes, the kitchen stoves, and camp fires, through the recklessness of the enemy's soldiers, who lived in the houses without the care of householders. Even if there were cases of incendiarism (which is very doubtful, because no one had any reason for incendiarism, and in any case such a crime is a troublesome and dangerous one), there is no need to accept incendiarism as the cause, for the conflagration would have been inevitable anyway without it.

Soothing as it was to the vanity of the French to throw the

blame on the ferocity of Rastoptchin, and to that of the Russians to throw the blame on the miscreant Bonaparte, or later on to place the heroic torch in the hand of its patriot peasantry, we cannot disguise from ourselves that there could be no such direct cause of the fire, since Moscow was as certain to be burned as any village, factory, or house forsaken by its owners, and used as a temporary shelter and cooking-place by strangers. Moscow was burned by her inhabitants it is true; but not by the inhabitants who had lingered on, but by the inhabitants who had abandoned her. Moscow did not, like Berlin, Vienna, and other towns, escape harm while in the occupation of the enemy, simply because her inhabitants did not receive the French with the keys, and the bread and salt of welcome, but abandoned her.

XXVII

THE process of the absorption of the French into Moscow in a widening circle in all directions did not, till the evening of the 2nd of September, reach the quarter of the town in which Pierre was staying.

After the two last days spent in solitude and exceptional conditions, Pierre was in a condition approaching madness. One haunting idea had complete possession of him. He could not have told how or when it had come to him, but that idea had now such complete possession of him that he remembered nothing in the past, and understood nothing in the present; and everything he saw and heard seemed passing in a dream.

Pierre had left his own house simply to escape from the complicated tangle woven about him by the demands of daily life, which in his condition at that time he was incapable of unravelling. He had gone to Osip Alexyevitch's house on the pretext of sorting out the books and papers of the deceased. Simply he was in search of a quiet home of rest from the storm of life, and his memories of Osip Alexyevitch were connected in his soul with a whole world of calm, solemn, and eternal ideas, in every way the reverse of the tangled whirl of agitation into which he felt himself being drawn. He was in search of a quiet refuge, and he certainly found it in Osip

Alexyevitch's study. When, in the deathlike stillness of the study, he sat with his elbows on the dusty writing-table of his deceased friend, there passed in calm and significant succession before his mental vision the impressions of the last few days, especially of the battle of Borodino, and of that overwhelming sense of his own pettiness and falsity in comparison with the truth and simplicity and force of that class of men, who were mentally referred to by him as 'they.' When Gerasim roused him from his reverie, the idea occurred to Pierre that he would take part in the defence of Moscow by the people, which was, he knew, expected. And with that object he had asked Gerasim to get him a peasant's coat and a pistol, and had told him that he intended to conceal his name, and to remain in Osip Alexyevitch's house. Then during the first day of solitude and idleness (Pierre tried several times in vain to fix his attention on the masonic manuscripts) there rose several times vaguely to his mind the idea that had occurred to him in the past of the cabalistic significance of his name in connection with the name of Bonaparte. But the idea that he, *l'Russé Besuhof*, was destined to put an end to the power of the *Beast*, had as yet only come to him as one of those dreams that flit idly through the brain leaving no trace behind. When after buying the peasant's coat, simply with the object of taking part in the defence of Moscow by the people, Pierre had met the Rostovs, and Natasha said to him, 'You are staying? Ah, how splendid that is!' the idea had flashed into his mind that it really might be splendid, even if they did take Moscow, for him to remain, and to do what had been foretold for him to do.

Next day with the simple aim of not sparing himself and not doing less than *they* would do, he had gone out to the Three Hills barrier. But when he came back, convinced that Moscow would not be defended, he suddenly felt that what had only occurred to him before as a possibility, had now become something necessary and inevitable. He must remain in Moscow, concealing his name, must meet Napoleon, and kill him, so as either to perish or to put an end to the misery of all Europe, which was in Pierre's opinion entirely due to Napoleon alone.

Pierre knew all the details of the German student's attempt on Napoleon's life at Vienna in 1809, and knew that that

student had been shot. And the danger to which he would be exposing his own life in carrying out his design excited him even more violently.

Two equally powerful feelings drew Pierre irresistibly to his design. The first was the craving for sacrifice and suffering through the sense of the common calamity, the feeling that had impelled him to go to Mozhaïsk on the 25th, and to place himself in the very thick of the battle, and now to run away from his own house, to give up his accustomed luxury and comfort, to sleep without undressing on a hard sofa, and to eat the same food as Gerasim. The other was that vague and exclusively Russian feeling of contempt for everything conventional, artificial, human, for everything that is regarded by the majority of men as the highest good in the world. Pierre had for the first time experienced that strange and fascinating feeling in the Slobodsky palace, when he suddenly felt that wealth and power and life, all that men build up and guard with such effort, is only worth anything through the joy with which it can all be cast away.

It was the same feeling that impels the volunteer-recruit to drink up his last farthing, the drunken man to smash looking-glasses and window-panes for no apparent cause, though he knows it will cost him his little all; the feeling through which a man in doing things, vulgarly speaking, senseless, as it were, proves his personal force and power, by manifesting the presence of a higher standard of judging life, outside mere human limitations.

Ever since the day when Pierre first experienced this feeling in the Slobodsky palace, he had been continually under the influence of it, but it was only now that it found full satisfaction. Moreover at the present moment Pierre was supported in his design, and prevented from abandoning it, by the steps he had already taken in that direction. His flight from his own house, and his disguise, and his pistol, and his statement to the Rostovs that he should remain in Moscow,--all would have been devoid of meaning, would have been indeed absurd and laughable (a point to which Pierre was sensitive) if after all that he had simply gone out of Moscow like other people.

Pierre's physical state, as is always the case, corresponded with his moral condition. The coarse fare to which he was unused, the vodka he drank during those days, the lack of wine

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and cigars, his dirty, unchanged linen, and two nights, spent on a short sofa without bedding, Pierre to a state of nervous irritability, bordering on madness.

It was two o'clock in the afternoon. The French already entered Moscow. Pierre knew this, but instead of acting, he only brooded over his enterprise, going over all the minutest details of it. In his dreams Pierre never clearly pictured the very act of striking the blow, nor the death of Napoleon, but with extraordinary vividness and mournful enjoyment dwelt on his own end and his heroic fortitude.

'Yes, one man for all, I must act or perish!' he thought. 'Yes, I will approach . . . and then all at once . . . with a pistol or a dagger!' thought Pierre. 'But that doesn't matter. It's not I but the Hand of Providence punishes you. . . . I shall say' (Pierre pondered over the words he would utter as he killed Napoleon). 'Well, take me, execute me!' Pierre would murmur to himself, bowing his head with a sad but firm expression on his face.

While Pierre was standing in the middle of the room, musing in this fashion, the door of the study opened, and Makar Alexyevitch--always hitherto so timid--appeared in the doorway, completely transformed.

His dressing-gown was hanging open. His face was red and distorted. He was unmistakably drunk. On seeing Pierre he was for the first minute disconcerted, but observing discomfiture in Pierre's face too, he was at once emboldened by it; and with his thin, tottering legs walked into the middle of the room.

'They have grown fearful,' he said, in a husky and confidential voice. 'I say: I will not surrender, I say . . . eh, sir?' He paused and suddenly catching sight of the pistol on the table, snatched it with surprising rapidity and ran out into the corridor.

Gerasim and the porter, who had followed Makar Alexyevitch, stopped him in the vestibule, and tried to get the pistol away from him. Pierre coming out of the study looked with repugnance and compassion at the half-insane old man. Makar Alexyevitch, frowning with effort, succeeded in keeping the pistol, and was shouting in a husky voice, evidently imagining some heroic scene.

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Board them! You shan't get it!' he was

'... please, give over. Do me the favour, sir, please
There now, if you please, sir, . . .' Gerasim was
cautiously trying to steer Makar Alexyevitch by his
... towards the door.

Who are you? Bonaparte! . . .' yelled Makar Alexyevitch.

'That's not the thing, sir. You come into your room and rest a little. Let me have the pistol now.'

'Away, base slave! Don't touch me! Do you see?' screamed Makar Alexyevitch, brandishing the pistol. 'Run them down!'

'Take hold!' Gerasim whispered to the porter.

They seized Makar Alexyevitch by the arms and dragged him towards the door.

The vestibule was filled with the unseemly sounds of scuffling and drunken, husky gasping.

Suddenly a new sound, a shrill, feminine shriek, was heard from the porch, and the cook ran into the vestibule.

'They! Merciful heavens! . . . My goodness, here they are! Four of them, horsemen!' she screamed.

Gerasim and the porter let Makar Alexyevitch go, and in the hush that followed in the corridor they could distinctly hear several hands knocking at the front door.

XXVIII

HAVING inwardly resolved that until the execution of his design, he ought to disguise his station and his knowledge of French, Pierre stood at the half-open door into the corridor, intending to conceal himself at once as soon as the French entered. But the French entered, and Pierre did not leave the door; an irresistible curiosity kept him there.

There were two of them. One—an officer, a tall, handsome man of gallant bearing; the other, obviously a soldier or officer's servant, a squat, thin, sunburnt man, with hollow cheeks and a dull expression. The officer walked first, limping and leaning on a stick. After advancing a few steps, the

officer, apparently making up his mind that these would be good quarters, stopped, turned round and shouted in a loud, peremptory voice to the soldiers standing in the doorway to put up the horses. Having done this the officer, with a jaunty gesture, crooking his elbow high in the air, stroked his moustaches and put his hand to his hat.

'*Bonjour, la compagnie!*' he said gaily, smiling and looking about him.

No one made any reply.

'*Vous êtes le bourgeois?*' the officer asked, addressing Gerasim.

Gerasim looked back with scared inquiry at the officer.

'*Quartier, quartier, logement,*' said the officer, looking down with a condescending and good-humoured smile at the little man. 'The French are good lads. Don't let us be cross, old fellow,' he went on in French, clapping the scared and mute Gerasim on the shoulder. 'I say, does no one speak French in this establishment?' he added, looking round and meeting Pierre's eyes. Pierre withdrew from the door.

The officer turned again to Gerasim. He asked him to show him over the house.

'Master not here no understand . . . me you . . . ' said Gerasim, trying to make his words more comprehensible by saying them in reverse order.

The French officer, smiling, waved his hands in front of Gerasim's nose, to give him to understand that he too failed to understand him, and walked with a limp towards the door where Pierre was standing. Pierre was about to retreat to conceal himself from him, but at that very second he caught sight of Makar Alexyevitch peeping out of the open kitchen door with a pistol in his hand. With a madman's cunning, Makar Alexyevitch eyed the Frenchmen, and lifting the pistol, took aim. 'Run them down!!!' yelled the drunkard, pressing the trigger. The French officer turned round at the scream, and at the same instant Pierre dashed at the drunken man. Just as Pierre snatched at the pistol and jerked it up, Makar Alexyevitch succeeded at last in pressing the trigger, and a deafening shot rang out, wrapping every one in a cloud of smoke. The Frenchman turned pale and rushed back to the door.

Forgetting his intention of concealing his knowledge of French, Pierre pulled away the pistol, and throwing it on the

ground, ran to the officer and addressed him in French. 'You are not wounded?' he said.

'I think not,' answered the officer, feeling himself; 'but I have had a narrow escape this time,' he added, pointing to the broken plaster in the wall.

'Who is this man?' he asked, looking sternly at Pierre.

'Oh, I am really in despair at what has happened,' said Pierre quickly, quite forgetting his part. 'It is a madman, an unhappy creature, who did not know what he was doing.'

The officer went up to Makar Alexyevitch and took him by the collar.

Makar Alexyevitch pouting out his lips, nodded, as he leaned against the wall, as though dropping asleep.

'Brigand, you shall pay for it,' said the Frenchman, letting go of him. 'We are clement after victory, but we do not pardon traitors,' he added, with gloomy dignity in his face, and a fine, vigorous gesture.

Pierre tried in French to persuade the officer not to be severe with this drunken imbecile. The Frenchman listened in silence, with the same gloomy air, and then suddenly turned with a smile to Pierre. For several seconds he gazed at him mutely. His handsome face assumed an expression of melodramatic feeling, and he held out his hand.

'You have saved my life. You are French,' he said. For a Frenchman, the deduction followed indubitably. An heroic action could only be performed by a Frenchman, and to save the life of him, M. Ramballe, captain of the 13th Light Brigade, was undoubtedly a most heroic action.

But however indubitable this logic, and well grounded the conviction the officer based on, Pierre thought well to disillusion him on the subject.

'I am Russian,' he said quickly.

'Tell that to others,' said the Frenchman, smiling and waving his finger before his nose. 'You shall tell me all about it directly,' he said. 'Charmed to meet a compatriot. Well, what are we to do with this man?' he added, applying to Pierre now as though to a comrade. If Pierre were indeed not a Frenchman, he would hardly on receiving that appellation—the most honourable in the world—care to disavow it, was what the expression and tone of the French officer suggested. To his last question Pierre explained once more who

Makar Alexyevitch was. He explained that just before his arrival the drunken imbecile had carried off a loaded pistol, which they had not succeeded in getting from him, and he begged him to let his action go unpunished. The Frenchman arched his chest, and made a majestic gesture with his hand.

'You have saved my life! You are a Frenchman. You ask me to pardon him. I grant you his pardon. Let this man be released,' the French officer pronounced with rapidity and energy, and taking the arm of Pierre—promoted to be a Frenchman for saving his life—he was walking with him into the room.

The soldiers in the yard, hearing the shot, had come into the vestibule to ask what had happened, and to offer their services in punishing the offender; but the officer sternly checked them.

'You will be sent for when you are wanted,' he said. The soldiers withdrew. The orderly, who had meanwhile been in the kitchen, came in to the officer.

'Captain, they have soup and a leg of mutton in the kitchen,' he said. 'Shall I bring it up.'

'Yes, and the wine,' said the captain.

XXIX

As the French officer drew Pierre with him into the room, the latter thought it his duty to assure the captain again that he was not a Frenchman, and would have withdrawn, but the French officer would not hear of it. He was so courteous, polite, good-humoured, and genuinely grateful to him for saving his life that Pierre had not the heart to refuse, and sat down with him in the dining-room, the first room they entered. To Pierre's asseveration that he was not a Frenchman, the captain, plainly unable to comprehend how any one could refuse so flattering a title, shrugged his shoulders, and said that if he insisted in passing for a Russian, so be it, but that in spite of that he should yet feel bound to him for ever by sentiments of gratitude for the defence of his life.

If this man had been endowed with even the slightest faculty of perceiving the feelings of others, and had had the faintest

inkling of Pierre's sentiments, the latter would probably have left him. But his lively impenetrability to everything not himself vanquished Pierre.

'Frenchman or Russian prince incognito,' said the Frenchman, looking at Pierre's fine, though dirty linen, and the ring on his finger; 'I owe my life to you, and I offer you my friendship. A Frenchman never forgets an insult or a service. I offer you my friendship. That's all I say.'

In the tones of the voice, the expression of the face, and the gestures of the officer, there was so much naïve good nature and good breeding (in the French sense) that Pierre unconsciously responded with a smile to his smile, as he took his outstretched hand.

'Captain Ramballe of the 13th Light Brigade, decorated for the affair of the 7th September,' he introduced himself, an irrepressible smile of complacency lurking under his moustache. 'Will you tell me now to whom I have the honour of speaking so agreeably, instead of remaining in the ambulance with that madman's ball in my body.'

Pierre answered that he would not tell him his name, and was beginning with a blush, while trying to invent a name, to speak of the reasons for which he was unable to do so, but the Frenchman hurriedly interrupted him.

'Enough!' he said. 'I understand your reasons; you are an officer . . . a staff officer, perhaps. You have borne arms against us. That's not my business. I owe you my life. That's enough for me. I am at your disposal. You are a nobleman?' he added, with an intonation of inquiry. Pierre bowed.

'Your baptismal name, if you please? I ask nothing more. M. Pierre, you say? Perfect! That's all I want to know.'

When they had brought in the mutton, an omelette, a samovar, vodka, and wine from a Russian cellar brought with them by the French, Ramballe begged Pierre to share his dinner; and at once with the haste and greediness of a healthy, hungry man, set to work on the viands himself, munching vigorously with his strong teeth, and continually smacking his lips and exclaiming, '*Excellent! exquis!*' His face became flushed and perspiring. Pierre was hungry, and pleased to share the repast. Morel, the orderly, brought in

a pot of hot water, and put a bottle of red wine to warm in it. He brought in too a bottle of kvass from the kitchen for them to taste. This beverage was already known to the French, and had received a nickname. They called it *limonade de cochon*, and Morel praised this 'pigs' lemonade,' which he had found in the kitchen. But as the captain had the wine they had picked up as they crossed Moscow, he left the kvass for Morel, and attacked the bottle of bordeaux. He wrapped a napkin round the bottle, and poured out wine for himself and Pierre. The wine, and the satisfaction of his hunger, made the captain even more lively, and he chatted away without a pause all dinner-time.

'Yes, my dear M. Pierre, I owe you a fine votive candle for saving me from that maniac. I have bullets enough in my body, you know. Here is one from Wagram' (he pointed to his side), 'and two from Smolensk' (he showed the scar on his cheek). 'And this leg which won't walk, as you see. It was at the great battle of la Moskowa on the 7th that I got that. *Sacré Dieu*, it was fine! You ought to have seen that; it was a deluge of fire. You cut us out a tough job; you can boast of that, my word on it! And on my word, in spite of the cough I caught, I should be ready to begin again. I pity those who did not see it.'

'I was there,' said Pierre.

'Really!' pursued the Frenchman. 'Well, so much the better. You are fine enemies, though. The great redoubt was well held, by my pipe. And you made us pay heavily for it too. I was at it three times, as I'm sitting here. Three times we were upon the cannons, and three times we were driven back like cardboard figures. Oh, it was fine, M. Pierre. Your grenadiers were superb, God's thunder. I saw them six times in succession close the ranks and march as though on parade. Fine fellows. Our king of Naples, who knows all about it, cried, Bravo! Ah, ah, soldiers like ourselves,' he said after a moment's silence. 'So much the better, so much the better, M. Pierre. Terrible in war . . . gallant, with the fair' (he winked with a smile)—'there you have the French, M. Pierre, eh?'

The captain was so naïvely and good-humouredly gay and obtuse and self-satisfied that Pierre almost winked in response, as he looked good-humouredly at him. Probably the word

'gallant' brought the captain to reflect on the state of things in Moscow.

'By the way, tell me, is it true that all the women have left Moscow? What a queer idea! What had they to fear?'

'Would not the French ladies quit Paris, if the Russians were to enter it?' said Pierre.

'Ha—ha—ha! . . .' The Frenchman gave vent to a gay, sanguine chuckle, slapping Pierre on the shoulder. 'That's a good one, that is,' he went on. 'Paris. . . . But Paris . . .'

'Paris is the capital of the world,' said Pierre, finishing the sentence for him.

The captain looked at Pierre. He had the habit of stopping short in the middle of conversation, and staring intently with his laughing, genial eyes.

'Well, if you had not told me you are a Russian, I would have wagered you were a Parisian. You have that indescribable something . . .' and uttering this compliment, he again gazed at him mutely.

'I have been in Paris. I spent years there,' said Pierre.

'One can see that! Paris! A man who does not know Paris is a savage . . . A Parisian can be told two leagues off. Paris—it is 'Palma, la Duschénois, Potier, the Sorbonne, the boulevards.' Perceiving that the conclusion of his phrase was somewhat of an anticlimax, he added hurriedly, 'There is only one Paris in the world. . . . You have been in Paris, and you remain Russian. Well, I don't think the less of you for that.'

After the days he had spent alone with his gloomy thoughts, Pierre, under the influence of the wine he had drunk, could not help taking pleasure in conversing with this good-humoured and naïve person.

'To return to your ladies, they are said to be beautiful. What a silly idea to go and bury themselves in the steppes, when the French army is in Moscow. What a chance they have lost. Your peasants are different; but you civilised people ought to know better than that. We have taken Vienna, Berlin, Madrid, Naples, Rome, Warsaw—all the capitals in the world. We are feared, but we are loved. We are worth knowing. And then the Emperor . . .' he was beginning, but Pierre interrupted him.

'The Emperor,' repeated Pierre, and his face suddenly wore a mournful and embarrassed look. 'What of the Emperor?'

'The Emperor? He is generosity, mercy, justice, order, genius—that is the Emperor. It is I, Ramballe, who tell you that. I was his enemy eight years ago. My father was an emigrant count. But he has conquered me, that man. He has taken hold of me. I could not resist the spectacle of the greatness and glory with which he was covering France. When I understood what he wanted, when I saw he was preparing a bed of laurels for us, I said to myself: "That is a monarch." And I gave myself up to him. Oh yes, he is the greatest man of the centuries, past and to come.'

'And is he in Moscow?' Pierre asked, hesitating and looking guilty.

The Frenchman gazed at Pierre's guilty face, and grinned.

'No, he will make his entry to-morrow,' he said, and went on with his talk.

Their conversation was interrupted by several voices shouting at the gates, and Morel coming in to tell the captain that some Würtemberg Hussars had come and wanted to put up their horses in the yard in which the captain's had been put up. The difficulty arose chiefly from the hussars not understanding what was said to them.

The captain bade the senior sergeant be brought to him, and in a stern voice asked him to what regiment he belonged, who was his commanding officer, and on what pretext he dared attempt to occupy quarters already occupied. The German, who knew very little French, succeeded in answering the first two questions, but in reply to the last one, which he did not understand, he answered in broken French and German that he was quartermaster of the regiment, and had received orders from his superior officer to occupy all the houses in the row. Pierre, who knew German, translated the German's words to the captain, and translated the captain's answer back for the Würtemberg hussar. On understanding what was said to him, the German gave in, and took his men away.

The captain went out to the entrance and gave some loud commands.

When he came back into the room, Pierre was sitting where he had been sitting before, with his head in his hands. His face expressed suffering. He really was at that moment suffering. As soon as the captain had gone out, and Pierre had been left alone, he suddenly came to himself, and recog-

nised the position he was in. It was not that Moscow had been taken, not that these lucky conquerors were making themselves at home there and patronising him, bitterly as Pierre felt it, that tortured him at that moment. He was tortured by the consciousness of his own weakness. The few glasses of wine he had drunk, the chat with this good-natured fellow, had dissipated that mood of concentrated gloom, which he had been living in for the last few days, and which was essential for carrying out his design. The pistol and the dagger and the peasant's coat were ready, Napoleon was making his entry on the morrow. Pierre felt it as praiseworthy and as beneficial as ever to slay the miscreant; but he felt now that he would not do it. He struggled against the consciousness of his own weakness, but he vaguely felt that he could not overcome it, that his past gloomy train of ideas, of vengeance, murder, and self-sacrifice, had been blown away like dust at contact with the first human being.

The captain came into the room, limping a little, and whistling some tune.

The Frenchman's chatter that had amused Pierre struck him now as revolting. And his whistling a tune, and his gait, and his gesture in twisting his moustaches, all seemed insulting to Pierre now.

'I'll go away at once, I won't say another word to him,' thought Pierre. He thought this, yet went on sitting in the same place. Some strange feeling of weakness riveted him to his place; he longed to get up and go, and could not.

The captain, on the contrary, seemed in exceedingly good spirits. He walked a couple of times up and down the room. His eyes sparkled and his moustaches slightly twitched as though he were smiling to himself at some amusing notion.

'Charming fellow the colonel of these Württembergers,' he said all at once. 'He's a German, but a good fellow if ever there was one. But a German.'

He sat down facing Pierre.

'By the way, you know German?'

Pierre looked at him in silence.

'How do you say "*asile*" in German?'

'*Asile*? 'repeated Pierre. '*Asile* in German is *Unterkunft*.'

'What do you say?' the captain queried quickly and doubtfully.

'*Unterkunft*,' repeated Pierre.

'*Onterkoff*,' said the captain, and for several seconds he looked at Pierre with his laughing eyes. 'The Germans are awful fools, aren't they, M. Pierre?' he concluded.

'Well, another bottle of this Moscow claret, eh? Morel, warm us another bottle!' the captain shouted gaily.

Morel brought candles and a bottle of wine. The captain looked at Pierre in the candle-light, and was obviously struck by the troubled face of his companion. With genuine regret and sympathy in his face, Ramballe approached Pierre, and bent over him.

'Eh, we are sad!' he said, touching Pierre on the hand. 'Can I have hurt you? No, really, have you anything against me?' he questioned. 'Perhaps it is owing to the situation of affairs?'

Pierre made no reply, but looked cordially into the Frenchman's eyes. This expression of sympathy was pleasant to him.

'My word of honour, to say nothing of what I owe you. I have a liking for you. Can I do anything for you? Dispose of me. It is for life and death. With my hand and my heart, I say so,' he said, slapping himself on the chest.

'Thank you,' said Pierre. The captain gazed at Pierre as he had gazed at him when he learnt the German for 'refuge,' and his face suddenly brightened.

'Ah, in that case, I drink to our friendship,' he cried gaily, pouring out two glasses of wine.

Pierre took the glass and emptied it. Ramballe emptied his, pressed Pierre's hand once more, and leaned his elbow on the table in a pose of pensive melancholy.

'Yes, my dear friend, such are the freaks of fortune,' he began. 'Who would have said I should be a soldier and captain of dragoons in the service of Bonaparte, as we used to call him. And yet here I am at Moscow with him. I must tell you, my dear fellow,' he continued in the mournful and measured voice of a man who intends to tell a long story, 'our name is one of the most ancient in France.'

And with the easy and naïve unreserve of a Frenchman, the captain told Pierre the history of his forefathers, his childhood, boyhood, and manhood, and all his relations, his fortunes, and domestic affairs. '*Ma pauvre mère*,' took, of course, a prominent part in this recital.

'But all that is only the setting of life; the real thing is love. Love! Eh, M. Pierre?' he said, warming up. 'Another glass.'

Pierre again emptied his glass, and filled himself a third.

'O women! women!' and the captain, gazing with moist eyes at Pierre, began talking of love and his adventures with the fair sex. They were very numerous, as might readily be believed, judging from the officer's conceited, handsome face and the eager enthusiasm with which he talked of women. Although all Ramballe's accounts of his love affairs were characterised by that peculiar nastiness in which the French find the unique charm and poetry of love, the captain told his stories with such genuine conviction that he was the only man who had tasted and known all the sweets of love, and he described the women he had known in such an alluring fashion that Pierre listened to him with curiosity.

It was evident that *l'amour* the Frenchman was so fond of was neither that low and simple kind of love Pierre had at one time felt for his wife, nor the romantic love, exaggerated by himself, that he felt for Natasha. For both those kinds of love Ramballe had an equal contempt--one was *l'amour des charretiers*, the other *l'amour des niquards*. *L'amour* for which the Frenchman had a weakness consisted principally in an unnatural relation to the woman, and in combinations of monstrous circumstances which lent the chief charm to the feeling.

Thus the captain related the touching history of his love for a fascinating marquise of five-and-thirty, and at the same time for a charming, innocent child of seventeen, the daughter of the fascinating marquise. The conflict of generosity between mother and daughter, ending in the mother sacrificing herself and offering her daughter in marriage to her lover, even now, though it was a memory in the remote past, moved the captain deeply. Then he related an episode in which the husband played the part of the lover, and he--the lover--the part of the husband, and several comic episodes among his reminiscences of Germany, where *Unterkunft* means *asile*, where the husbands eat cabbage soup, and where the young girls are too flaxen-haired.

The last episode was one in Poland, still fresh in the captain's memory, and described by him with rapid gestures

and a glowing face. The story was that he had saved the life of a Pole—the episode of saving life was continually cropping up in the captain's anecdotes—and that Pole had intrusted to his care his bewitching wife, a Parisian in heart, while he himself entered the French service. The captain had been happy, the bewitching Polish lady had wanted to elope with him; but moved by a magnanimous impulse, the captain had restored the wife to the husband with the words: 'I saved your life, and I save your honour.'

As he repeated these words, the captain wiped his eyes and shook himself, as though to shake off the weakness that overcame him at this touching recollection.

As men often do at a late hour at night, and under the influence of wine, Pierre listened to the captain's stories, and while he followed and understood all he told him, he was also following a train of personal reminiscences which had for some reason risen to his imagination. As he listened to those love affairs, his own love for Natasha suddenly came into his mind, and going over all the pictures of that love in his imagination, he mentally compared them with Ramballe's stories. As he heard the account of the conflict between love and duty, Pierre saw before him every detail of the meeting with the object of his love at the Suharev Tower. That meeting had not at the time made much impression on him; he had not once thought of it since. But now it seemed to him that there was something very significant and romantic in that meeting.

'Pyotr Kirillitch, come here, I recognise you'; he could hear her words now, could see her eyes, her smile, her travelling cap, and the curl peeping out below it . . . and he felt that there was something moving, touching in all that.

When he had finished his tale about the bewitching Polish lady, the captain turned to Pierre with the inquiry whether he had had any similar experience of self-sacrifice for love and envy of a lawful husband.

Pierre, roused by this question, lifted his head and felt an irresistible impulse to give expression to the ideas in his mind. He began to explain that he looked upon love for woman somewhat differently. He said he had all his life long loved one woman, and still loved her, and that that woman could never be his.

'*Tiens!*' said the captain.

Then Pierre explained that he had loved this woman from his earliest youth, but had not dared to think of her because she was too young, and he had been an illegitimate son, with no name of his own. Then when he had received a name and wealth, he had not dared think of her because he loved her too much, because he set her too high above all the world, and so even more above himself. On reaching this point, Pierre asked the captain, did he understand that.

The captain made a gesture expressing that whether he understood it or not, he begged him to proceed.

'Platonic love; moonshine . . .' he muttered. The wine he had drunk, or an impulse of frankness, or the thought that this man did not know, and never would know, any of the persons concerned in his story, or all together loosened Pierre's tongue. With faltering lips and with a far-away look in his moist eyes, he told all his story; his marriage and the story of Natasha's love for his dearest friend and her betrayal of him, and all his own simple relations with her. In response to questions from Ramballe, he told him, too, what he had at first concealed—his position in society—and even disclosed his name.

What impressed the captain more than anything else in Pierre's story was the fact that Pierre was very wealthy, that he had two palatial houses in Moscow, and that he had abandoned everything, and yet had not left Moscow, but was staying in the town concealing his name and station.

Late in the night they went out together into the street. The night was warm and clear. On the left there was the glow of the first fire that broke out in Moscow, in Petrovka. On the right a young crescent moon stood high in the sky, and in the opposite quarter of the heavens hung the brilliant comet which was connected in Pierre's heart with his love. At the gates of the yard stood Gerasim, the cook, and two Frenchmen. Pierre could hear their laughter and talk, incomprehensible to one another. They were looking at the glow of the fire burning in the town.

There was nothing alarming in a small remote fire in the immense city.

Gazing at the lofty, starlit sky, at the moon, at the comet and the glow of the fire, Pierre felt a thrill of joyous and tender emotion. 'How fair it all is! what more does one

want?' he thought. And all at once, when he recalled his design, his head seemed going round; he felt so giddy that he leaned against the fence so as not to fall.

Without taking leave of his new friend, Pierre left the gate with unsteady steps, and going back to his room lay down on the sofa and at once fell asleep.

XXX

From various roads, and with various feelings, the inhabitants running and driving away from Moscow, and the retreating troops, gazed at the glow of the first fire that broke out in the city on the 2nd of September.

The Rostovs' party stopped for that night at Mytishtchy, twenty versts from Moscow. They had started so late on the 1st of September, the road had been so blocked by wagons and troops, so many things had been forgotten, and servants sent back to get them, that they had decided to halt for the first night five versts from Moscow. The next morning they waked late, and there were again so many delays that they only reached Great Mytishtchy. At ten o'clock the Rostov family, and the wounded soldiers travelling with them, had all found places for the night in the yards and huts of the greater village. The servants, the Rostovs' coachmen, and the orderlies of the wounded officers, after settling their masters for the night, supped, fed their horses, and came out into the porch of a hut.

In the next hut lay Rastvsky's adjutant with a broken wrist, and the terrible pain made him moan incessantly, and these moans had a gruesome sound in the autumn darkness of the night. On the first night this adjutant had spent the night in a building in the same yard as the hut in which the Rostovs slept. The countess declared that she had not closed her eyes all night from that moaning, and at Mytishtchy she had moved into a less comfortable hut simply to get further away from the wounded man. One of the servants noticed in the dark night sky, above the high carriage standing at the entry, another small glow of fire. One such glow had been seen long before, and every one knew it was Little Mytishtchy, which had been set on fire by Mamonov's Cossacks.

'I say, mates, there's another fire,' said the man. All of them looked towards the glow.

'Why, they told us Mamonov's Cossacks had fired Little Mytishtchy.' 'Nay! that's not Mytishtchy, it's further.' 'Look 'ee, it's in Moscow seemingly.' Two of the men left the porch, went to a carriage and squatted on the step. 'It's more to the left! Why, Mytishtchy is away yonder, and that's quite the other side.'

Several more men joined the first group.

'I say it is flaring,' said one; 'that's a fire in Moscow, my friends; either in Sushtchovsky or in Rogozhsky.'

No one answered this remark. And for a good while all these men gazed in silence at the flames of this new conflagration glowing far away. An old man, the count's valet (as he was called), Danilo Terentyitch, came up to the crowd and called Mishka.

'What are you gaping at? . . . The count may ask for you and nobody to be found; go and put the clothes together.'

'Oh, I only run out for some water,' said Mishka.

'And what do you say, Danilo Terentyitch? that's a fire in Moscow, isn't it?' said one of the footmen.

Danilo Terentyitch made no reply, and for a long while all were mute again. The glow spread wider, and flickered further and further away.

'God have mercy! . . . a wind and the drought . . . ' said a voice again.

'Look 'ee, how it's spreading. O Lord! why, one can see the jackdaws! Lord, have mercy on us poor sinners!'

'They'll put it out, never fear.'

'Who's to put it out?' cried the voice of Danilo Terentyitch, silent till that moment. His voice was quiet and deliberate. 'Moscow it is, mates,' he said; 'it's she, our mother, the white city . . . ' his voice broke, and he suddenly burst into the sobs of old age. And it seemed as though all had been only waiting for that to grasp the import for all of that glow they were watching. Sighs were heard and muttered prayers, and the sobs of the old valet.

XXXI

THE valet on going in informed the count that Moscow was on fire. The count put on his dressing-gown and went out to look. With him went Sonya, who had not yet undressed, and Madame Schoss. Natasha and the countess were left alone within. Petya was no longer with the family; he had gone on ahead with his regiment marching to Troitsa.

The countess wept on hearing that Moscow was in flames. Natasha, pale, with staring eyes, sat on the bench under the holy images, the spot where she had first thrown herself down on entering, and took no notice of her father's words. She was listening to the never-ceasing moan of the adjutant, audible three huts away.

'Oh! how awful!' cried Sonya, coming in chilled and frightened from the yard. 'I do believe all Moscow is burning; there's an awful fire! Natasha, do look; you can see now from the window here,' she said, obviously trying to distract her friend's mind. But Natasha stared at her, as though she did not understand what was asked of her, and fixed her eyes again on the corner of the stove. Natasha had been in this petrified condition ever since the morning, when Sonya, to the amazement and anger of the countess, had for some incomprehensible reason thought fit to inform Natasha of Prince Andrey's wound, and his presence among their train. The countess had been angry with Sonya, as she was very rarely angry. Sonya had cried and begged forgiveness, and now she waited all the while on her friend, as though trying to atone for her fault.

'Look, Natasha, how frightfully it's burning,' said Sonya.

'What's burning?' asked Natasha. 'Oh yes, Moscow.'

And to get rid of Sonya, and not hurt her by a refusal, she moved her head towards the window, looked in such a way that it was evident she could see nothing, and sat down again in the same attitude as before.

'But you didn't see?'

'Yes, I really did see,' she declared in a voice that implored to be left in peace.

Both the countess and Sonya could readily understand that Moscow, the burning of Moscow, anything whatever in fact, could be of no interest to Natasha.

The count came in again behind the partition wall and lay down. The countess went up to Natasha, put the back of her hand to her head, as she did when her daughter was ill, then touched her forehead with her lips, as though to find out whether she were feverish, and kissed her.

'You are chilled? You are all shaking. You should lie down,' she said.

'Lie down? Yes, very well, I'll lie down. I'll lie down in a minute,' said Natasha.

When Natasha had been told that morning that Prince Andrey was seriously wounded, and was travelling with them, she had at the first moment asked a great many questions, how and why and where was he going; whether he were dangerously wounded, and whether she could see him. But after she had been told that she could not see him, that his wound was a serious one, but that his life was not in danger, though she plainly did not believe what was told her, she saw that she would get the same answer whatever she said, and gave up asking questions and speaking at all. All the way Natasha had sat motionless in the corner of the carriage with those wide eyes, the look in which the countess knew so well and dreaded so much. And she was sitting in just the same way now on the bench in the hut. She was brooding on some plan; she was making, or already by now had made some decision, in her own mind—that the countess knew, but what that decision was she did not know, and that alarmed and worried her.

'Natasha, undress, darling, get into my bed.'

For the countess only a bed had been made up on a bedstead. Madame Schoss and the two girls were to sleep on hay on the floor.

'No, mamma, I'll lie here on the floor,' said Natasha irritably; she went to the window and opened it. The moans of the adjutant could be heard more distinctly from the open window. She put her head out into the damp night air, and the countess saw her slender neck shaking with sobs and heaving against the window frame. Natasha knew it was not Prince Andrey moaning. She knew that Prince Andrey was in the same block of huts as they were in, that he was in the next hut just across the porch, but that fearful never ceasing moan made her sob. The countess exchanged glances with Sonya.

'Go to bed, darling, go to bed, my pet,' said the countess, lightly touching Natasha's shoulder. 'Come, go to bed.'

'Oh yes . . . I'll go to bed at once, at once,' said Natasha, hurriedly undressing, and breaking the strings of her petticoats. Dropping off her dress, and putting on a dressing-jacket, she sat down on the bed made up on the floor, tucking her feet under her, and flinging her short, fine hair over her shoulder, began plaiting it. Her thin, long, practised fingers rapidly and deftly divided, plaited, and tied up her hair. Natasha's head turned from side to side as usual as she did this, but her eyes, feverishly wide, looked straight before her with the same fixed stare. When her toilet for the night was over, Natasha sank softly down on to the sheet laid on the hay nearest the door.

'Natasha, you lie in the middle,' said Sonya.

'I'll stay here,' said Natasha. 'And do go to bed,' she added in a tone of annoyance. And she buried her face in the pillow.

The countess, Madame Schoss, and Sonya hurriedly undressed and went to bed. The lamp before the holy images was the only light left in the room. But out of doors the fire at Little Mytishtchy lighted the country up for two versts round, and there was a noisy clamour of peasants shouting at the tavern across the street, which Mamonov's Cossacks had broken into, and the moan of the adjutant could be heard unceasingly through everything.

For a long while Natasha listened to the sounds that reached her from within and without, and she did not stir. She heard at first her mother's prayers and sighs, the creaking of her bed under her, Madame Schoss's familiar, whistling snore, Sonya's soft breathing. Then the countess called to Natasha. Natasha did not answer.

'I think she's asleep, mamma,' answered Sonya.

The countess, after a brief silence, spoke again, but this time no one answered her.

Soon after this Natasha caught the sound of her mother's even breathing. Natasha did not stir, though her little bare foot, poking out below the quilt, felt frozen against the uncovered floor.

A cricket chirped in a crack, as though celebrating a victory over all the world. A cock crowed far away, and another

answered close by. The shouts had died away in the tavern, but the adjutant's moaning went on still the same. Natasha sat up.

'Sonya! Are you asleep? Mamma!' she whispered. No one answered. Slowly and cautiously Natasha got up, crossed herself, and stepped cautiously with her slender, supple, bare feet on to the dirty, cold floor. The boards creaked. With nimble feet she ran like a kitten a few steps, and took hold of the cold door-handle.

It seemed to her that something with heavy, rhythmical strokes was banging on all the walls of the hut; it was the beating of her own heart, torn with dread, with love and terror.

She opened the door, stepped over the lintel, and on to the damp, cold earth of the passage outside. The cold all about her refreshed her. Her bare foot felt a man asleep; she stepped over him, and opened the door of the hut in which Prince Andrey was lying.

In that hut it was dark. A tallow candle with a great, smouldering wick stood on a bench in the further corner, by a bed, on which something was lying.

Ever since she had been told in the morning of Prince Andrey's wound and his presence there, Natasha had resolved that she must see him. She could not have said why this must be, but she knew their meeting would be anguish to her, and that made her the more certain that it must be inevitable.

All day long she had lived in the hope that at night she would see him. But now when the moment had come, a terror came over her of what she would see. How had he been disfigured? What was left of him? Was he like that unceasing moan of the adjutant? Yes, he was all over like that. In her imagination he was that awful moan of pain personified. When she caught sight of an undefined mass in the corner, and took his raised knees under the quilt for his shoulders, she pictured some fearful body there, and stood still in terror. But an irresistible force drew her forward. She made one cautious step, another, and found herself in the middle of the small hut, cumbered up with baggage. On the bench, under the holy images, lay another man (this was Timohin), and on the floor were two more figures (the doctor and the valet).

The valet sat up and muttered something. Timohin, in pain from a wound in his leg, was not asleep, and gazed, all eyes, at the strange apparition of a girl in a white nightgown, dressing-jacket, and nightcap. The valet's sleepy and frightened words: 'What is it? What do you want?' only made Natasha hasten towards the figure lying in the corner. However fearfully unlike a human shape that figure might be now, she must see him. She passed by the valet, the smouldering candle flickered up, and she saw clearly Prince Andrey, lying with his arms stretched out on the quilt, looking just as she had always seen him.

He was just the same as ever; but the flush on his face, his shining eyes, gazing passionately at her, and especially the soft, childlike neck, showing above the lay-down collar of the nightshirt, gave him a peculiarly innocent, childlike look, such as she had never seen in him before. She ran up to him and with a swift, supple, youthful movement dropped on her knees.

He smiled, and held out his hand to her.

XXXII

SEVEN days had passed since Prince Andrey had found himself in the ambulance station on the field of Borodino. All that time he had been in a state of almost continual unconsciousness. The fever and inflammation of the bowels, which had been injured, were, in the opinion of the doctor accompanying the wounded, certain to carry him off. But on the seventh day he ate with relish a piece of bread with some tea, and the doctor observed that the fever was going down. Prince Andrey had regained consciousness in the morning. The first night after leaving Moscow had been fairly warm, and Prince Andrey had spent the night in his carriage. But at Mytishchy the wounded man had himself asked to be moved and given tea. The pain caused by moving him into the hut had made Prince Andrey groan aloud and lose consciousness again. When he had been laid on his camp bedstead, he lay a long while with closed eyes without moving. Then he opened his eyes and whispered softly, 'How about the tea?' The doctor was struck by this instance of consciousness of the little details

of daily life. He felt his pulse, and to his surprise and dissatisfaction found that the pulse was stronger. The doctor's dissatisfaction was due to the fact that he felt certain from his experience that Prince Andrey could not live, and that if he did not die now, he would only die a little later with even greater suffering. With Prince Andrey was the red-nosed major of his regiment, Timohin, who had joined him in Moscow with a wound in his leg received at the same battle of Borodino. The doctor, the prince's valet, and coachman, and two orderlies were in charge of them.

Tea was given to Prince Andrey. He drank it eagerly, looking with feverish eyes at the door in front of him, as though trying to understand and recall something.

'No more. Is Timohin here?' he asked.

Timohin edged along the bench towards him.

'I am here, your excellency.'

'How is your wound?'

'Mine? All right. But how are you?'

Prince Andrey pondered again, as though he were recollecting something.

'Could not one get a book here?' he said.

'What book?'

'The Gospel! I haven't one.'

The doctor promised to get it, and began questioning the prince about his symptoms. Prince Andrey answered all the doctor's questions rationally, though reluctantly, and then said that he wanted a support put under him, as it was uncomfortable and very painful for him as he was. The doctor and the valet took off the military cloak, with which he was covered, and puckering up their faces at the sickly smell of putrifying flesh that came from the wound, began to look into the terrible place. The doctor was very much troubled about something; he made some changes, turning the wounded man over so that he groaned again, and again lost consciousness from the pain when they turned him over. He began to be delirious, and kept asking for the book to be brought and to be put under him. 'What trouble would it be to you?' he kept saying. 'I haven't it, get it me, please,-- put it under me just for a minute,' he said in a piteous voice.

The doctor went outside to wash his hands.

'Ah, you have no conscience, you fellows really,' the doctor

was saying to the valet, who was pouring water over his hands. 'For one minute I didn't look after you. Why, it's such suffering that I wonder how he bears it.'

'I thought we did put it under him right, by the Lord Jesus Christ,' said the valet.

Prince Andrey had for the first time grasped where he was and what was happening to him, and had recollected that he had been wounded and how at the moment when the carriage had stopped at Mytishtchy, and he had asked to be taken into the hut. Losing consciousness again from the pain, he came fully to himself once more in the hut while he was drinking tea. And thereupon again, going over in his memory all that had happened to him, the most vivid picture in his mind was of that moment at the ambulance station when at the sight of the sufferings of a man he had not liked, those new thoughts had come to him with such promise of happiness. And those thoughts—though vague now and shapeless—took possession of his soul again. He remembered that he had now some new happiness, and that that happiness had something to do with the Gospel. That was why he asked for the Gospel. But the position he had been laid in, without support under his wound, and the new change of position, put his thoughts to confusion again; and it was only in the complete stillness of the night that he came to himself again for the third time. Every one was asleep around him. A cricket was chirping across the passage; some one was shouting and singing in the street; cockroaches were rustling over the table, the holy images and the walls; a big fly flopped on his pillow and about the tallow candle that stood with a great, smouldering wick beside him.

His soul was not in its normal state. A man in health usually thinks, feels and remembers simultaneously an immense number of different things, but he has the power and the faculty of selecting one series of ideas or phenomena and concentrating all his attention on that series. A man in health can at the moment of the profoundest thought break off to say a civil word to any one who comes in, and then return again to his thoughts. Prince Andrey's soul was not in a normal condition in this respect. All the faculties of his soul were clearer and more active than ever, but they acted apart from his will. The most diverse ideas and images had possession of his mind at

the same time. Sometimes his brain suddenly began to work, and with a force, clearness, and depth with which it had never been capable of working in health. But suddenly the train of thought broke off in the midst, to be replaced by some unexpected image, and the power to go back to it was wanting. 'Yes, a new happiness was revealed to me, that could not be taken away from man,' he thought, as he lay in the still, half-dark hut, gazing before him with feverishly wide, staring eyes. 'Happiness beyond the reach of material forces, outside material, external influences on man, the happiness of the soul alone, the happiness of love! To feel it is in every man's power, but God alone can know it and ordain it. But how did God ordain this law? Why the Son? . . . And all at once that train of thought broke off, and Prince Andrey heard (not knowing whether in delirium or in actual fact he heard it) a kind of soft, whispering voice, incessantly beating time: 'Piti-piti-piti,' and then 'i-ti-ti,' and again, 'ipiti-piti-piti,' and again 'iti-ti.' And to the sound of this murmuring music Prince Andrey felt as though a strange, ethereal edifice of delicate needles or splinters were being raised over his face, over the very middle of it. He felt that (hard though it was for him) he must studiously preserve his balance that this rising edifice might not fall to pieces; but yet it was falling to pieces, and slowly rising up again to the rhythmic beat of the murmuring music.

'It is stretching out, stretching out, and spreading and stretching out!' Prince Andrey said to himself. While he listened to the murmur and felt that edifice of needles stretching out, and rising up, Prince Andrey saw by glimpses a red ring of light round the candle, and heard the rustling of the cockroaches and the buzzing of the fly as it flopped against his pillow and his face. And every time the fly touched his face, it gave him a stinging sensation, but yet it surprised him that though the fly struck him in the very centre of the rising edifice, it did not shatter it. But, apart from all this, there was one other thing of importance. That was the white thing at the door; that was a statue of the sphinx, which oppressed him too.

'But perhaps it is my shirt on the table,' thought Prince Andrey, 'and that's my legs, and that's the door, but why this straining and moving and piti-piti-piti and ti-ti and piti-

piti-piti . . . Enough, cease, be still, please,' Prince Andrey besought some one wearily. And all at once thought and feeling floated to the surface again with extraordinary clearness and force.

'Yes, love (he thought again with perfect distinctness), but not that love that loves for something, to gain something, or because of something, but that love that I felt for the first time, when dying, I saw my enemy and yet loved him. I knew that feeling of love which is the very essence of the soul, for which no object is needed. And I know that blissful feeling now too. To love one's neighbours; to love one's enemies. To love everything—to love God in all His manifestations. Some one dear to one can be loved with human love; but an enemy can only be loved with divine love. And that was why I felt such joy when I felt that I loved that man. What happened to him? Is he alive? . . . Loving with human love, one may pass from love to hatred; but divine love cannot change. Nothing, not even death, nothing can shatter it. It is the very nature of the soul. And how many people I have hated in my life. And of all people none I have loved and hated more than her.' And he vividly pictured Natasha to himself, not as he had pictured her in the past, only with the charm that had been a joy to him; for the first time he pictured to himself her soul. And he understood her feeling, her sufferings, her shame, and her penitence. Now, for the first time, he felt all the cruelty of his abandonment, saw all the cruelty of his rupture with her. 'If it were only possible for me to see her once more . . . once, looking into those eyes, to say . . .'

Piti-piti-piti iti-ti, ipiti-piti—boom, the fly slapped . . . And his attention passed all at once into another world of reality and delirium, in which something peculiar was taking place. In that place the edifice was still rising, unshattered; something was still stretching out, the candle was still burning, with a red ring round it; the same shirt-sphinx still lay by the door. But besides all this, something creaked, there was a whiff of fresh air, and a new white sphinx appeared standing before the doorway. And that sphinx had the white face and shining eyes of that very Natasha he had been dreaming of just now.

'Oh, how wearisome this everlasting delirium is!' thought

Prince Andrey, trying to dispel that face from his vision. But that face stood before him with the face of reality, and that face was coming closer. Prince Andrey tried to go back to the world of pure thought, but he could not, and he was drawn back into the realm of delirium. The soft murmuring voice kept up its rhythmic whisper, something was oppressing him, and rising up, and the strange face stood before him. Prince Andrey rallied all his forces to regain his senses; he stirred a little, and suddenly there was a ringing in his ears and a dimness before his eyes, and like a man sinking under water, he lost consciousness.

When he came to himself, Natasha, the very living Natasha, whom of all people in the world he most longed to love with that new, pure, divine love that had now been revealed to him, was on her knees before him. He knew that it was the real, living Natasha, and did not wonder, but quietly rejoiced. Natasha, on her knees, in terror, but without moving (she could not have moved), gazed at him, restraining her sobs. Her face was white and rigid. There was only a sort of quiver in the lower part of it.

Prince Andrey drew a sigh of relief, smiled, and held out his hand.

‘You?’ he said. ‘What happiness!’

With a swift but circumspect movement, Natasha came nearer, still kneeling, and carefully taking his hand she bent her face over it and began kissing it, softly touching it with her lips.

‘Forgive me!’ she said in a whisper, lifting her head and glancing at him. ‘Forgive me!’

‘I love you,’ said Prince Andrey.

‘Forgive . . .’

‘Forgive what?’ asked Prince Andrey.

‘Forgive me for what I did . . . id,’ Natasha murmured in a hardly audible, broken whisper, and again and again she softly put her lips to his hand.

‘I love thee more, better than before,’ said Prince Andrey, lifting her face with his hand so that he could look into her eyes.

Those eyes, swimming with happy tears, gazed at him with timid commiseration and joyful love. Natasha’s thin, pale face, with its swollen lips, was more than ugly—it looked

terrible. But Prince Andrey did not see her face, he saw the shining eyes, which were beautiful. They heard talk behind them.

Pyotr, the valet, by now wide awake, had waked up the doctor. Timobin, who had not slept all night for the pain in his leg, had been long watching all that was happening, and huddled up on his bench, carefully wrapping his bare person up in the sheet.

‘Why, what’s this?’ said the doctor, getting up from his bed on the floor. ‘Kindly retire, madam.’

At that moment there was a knock at the door; a maid had been sent by the countess in search of her daughter.

Like a sleep-walker awakened in the midst of her trance, Natasha walked out of the room, and getting back to her hut, sank sobbing on her bed.

From that day at all the halts and resting-places on the remainder of the Rostovs’ journey, Natasha never left Bolkonsky’s side, and the doctor was forced to admit that he had not expected from a young girl so much fortitude, nor skill in nursing a wounded man.

Terrible as it was to the countess to think that Prince Andrey might (and very probably, too, from what the doctor said) die on the road in her daughter’s arms, she could not resist Natasha. Although with the renewal of affectionate relations between Prince Andrey and Natasha the idea did occur that in case he recovered their old engagement would be renewed, no one —least of all Natasha and Prince Andrey—spoke of this. The unsettled question of life and death hanging, not only over Prince Andrey, but over all Russia, shut off all other considerations.

XXXIII

PIERRE waked up late on the 3rd of September. His head ached, the clothes in which he had slept without undressing fretted his body, and he had a vague sense in his heart of something shameful he had done the evening before. That something shameful was his talk with Captain Ramballe.

His watch told him it was eleven, but it seemed a particu-

larly dull day. Pierre stood up, rubbed his eyes, and seeing the pistol with its engraved stock—Gerasim had put it back on the writing-table—Pierre remembered where he was and what was in store for him that day.

‘Am I not too late already?’ Pierre wondered.

No, probably *he* would not make his entry into Moscow before twelve o’clock. Pierre did not allow himself to reflect on what lay before him, but made haste to act.

Setting his clothes to rights, Pierre took up the pistol and was about to set off. But then for the first time it occurred to him to wonder how, if not in his hand, he was to carry the weapon in the street. Even under his full coat it would be hard to conceal a big pistol. It could not be put in his sash, nor under his arm, without being noticeable. Moreover, the pistol was now unloaded, and Pierre could not succeed in reloading it in time. ‘The dagger will do as well,’ Pierre said to himself; though, in considering how he should carry out his design, he had more than once decided that the great mistake made by the student in 1809 was that he had tried to kill Napoleon with a dagger. But Pierre’s chief aim seemed to be, not so much to succeed in his project, as to prove to himself that he was not renouncing his design, but was doing everything to carry it out. Pierre hurriedly took the blunt, notched dagger in a green scabbard, which he had bought, together with the pistol, at the Suharev Tower, and hid it under his waistcoat.

Tying the sash round his peasant’s coat, and pulling his cap forward, Pierre walked along the corridor, trying to avoid making a noise and meeting the captain, and slipped out into the street.

The fire, at which he had gazed so indifferently the evening before, had sensibly increased during the night. Moscow was on fire at various points. There were fires at the same time in Carriage Row, Zamoskvoryetche, the Bazaar, and Povarsky, and the timber market near Dorogomilov bridge and the barges in the river Moskva were in a blaze.

Pierre’s way lay across a side street to Povarsky, and from there across Arbaty to the chapel of Nikola Yavlenny, where he had long before in his fancy fixed on the spot at which the deed ought to be done. Most of the houses had their gates and shutters closed. The streets and lanes were

deserted; there was a smell of burning and smoke in the air. Now and then he met Russians with uneasy and timid faces, and Frenchmen with a look of the camp about them, walking in the middle of the road. Both looked at Pierre with surprise. Apart from his great height and stoutness, and the look of gloomy concentration and suffering in his face and whole figure, Russians stared at Pierre because they could not make out to what class he belonged. Frenchmen looked after him with surprise, because, while all other Russians stared timidly and inquisitively at them, Pierre walked by without noticing them. At the gates of a house, three Frenchmen, disputing about something with some Russians, who did not understand their meaning, stopped Pierre to ask whether he knew French.

Pierre shook his head and walked on. In another lane a sentinel, on guard by a green caisson, shouted at him, and it was only at the repetition of his menacing shout, and the sound of his picking up his gun, that Pierre grasped that he ought to have passed the street on the other side. He heard and saw nothing around him. With haste and horror he bore within him his intention as something strange and fearful to him, fearing—from the experience of the previous night—to lose it. But Pierre was not destined to carry his design in safety to the spot to which he was bending his steps. Moreover, if he had not been detained on the road, his design could not have been carried out, because Napoleon had four hours earlier left the Dorogomilov suburb, and crossed Arbaty to the Kremlin; and he was by then sitting in the royal study in the Kremlin palace in the gloomiest temper, giving circumstantial orders for immediately extinguishing the fires, preventing pillage, and reassuring the inhabitants. But Pierre knew nothing of that; entirely engrossed in what lay before him, he was suffering the anguish men suffer when they persist in undertaking a task impossible for them—not from its inherent difficulties, but from its incompatibility with their own nature. He was tortured by the dread that he would be weak at the decisive moment, and so would lose his respect for himself.

Though he saw and heard nothing around him, he instinctively found his way, and took the right turning to reach Povarsky.

As Pierre got nearer to Povarsky Street, the smoke grew thicker and thicker, and the air was positively warm from the heat of the conflagration. Tongues of flame shot up here and there behind the house-tops. He met more people in the streets, and these people were in great excitement. But though Pierre felt that something unusual was happening around him, he did not grasp the fact that he was getting near the fire. As he walked along a path, across the large open space adjoining on one side Povarsky Street, and on the other side the gardens of Prince Gruzinsky, Pierre suddenly heard close by him the sound of a woman, crying desperately. He stood still, as though awakened from a dream, and raised his head.

On the dried-up, dusty grass on one side of the path lay heaps of household belongings piled up: feather-beds, a samovar, holy images, and boxes. On the ground, near the boxes, sat a thin woman, no longer young, with long, projecting front teeth, dressed in a black cloak and cap. This woman was weeping violently, swaying to and fro, and muttering something. Two little girls, from ten to twelve years old, dressed in dirty, short frocks and cloaks were gazing at their mother, with an expression of stupefaction on their pale, frightened faces. A little boy of seven, in a coat and a huge cap, obviously not his own, was crying in an old nurse's arms. A bare-legged, dirty servant-girl was sitting on a chest; she had let down her flaxen hair, and was pulling out the singed hairs, sniffing at them. The husband, a short, stooping man, in a uniform, with little, wheel-shaped whiskers, and smooth locks of hair, peeping out from under his cap, which was stuck erect on his head, was moving the chests from under one another with an immovable face, dragging garments of some sort from under them.

The woman almost flung herself at Pierre's feet as soon as she saw him.

'Merciful heavens, good Christian folk, save me, help me, kind sir! . . . somebody, help me,' she articulated through her sobs. 'My little girl! . . . My daughter! . . . My youngest girl left behind! . . . She's burnt! Oo . . . er! What a fate I have nursed thee for . . . Ooo!'

'Hush, Marya Nikolaevna,' the husband said in a low voice to his wife, evidently only to justify himself before an outsider.

'Sister must have taken her, nothing else can have happened to her!' he added.

'Monster, miscreant!' the woman screeched furiously, her tears suddenly ceasing. 'There is no heart in you, you have no feeling for your own child. Any other man would have rescued her from the fire. But he is a monster, not a man, not a father. You are a noble man,' the woman turned to Pierre sobbing and talking rapidly. 'The row was on fire—they rushed in to tell us. The girl screamed: Fire! We rushed to get our things out. Just as we were, we escaped. . . . This is all we could snatch up . . . the blessed images, we look at the children, and the bed that was my dowry, and all the rest is lost. Katitchka's missing. Ooo! O Lord! . . .' and again she broke into sobs. 'My darling babe! burnt! burnt!'

'But where, where was she left?' said Pierre.

From the expression of his interested face, the woman saw that this man might help her.

'Good, kind sir!' she screamed, clutching at his legs. 'Benefactor, set my heart at rest anyway . . . Aniska, go, you slut, show the way,' she bawled to the servant-girl, opening her mouth wide in her anger, and displaying her long teeth more than ever.

'Show the way, show me, I . . . I . . . I'll do something,' Pierre gasped hurriedly.

The dirty servant-girl came out from behind the box, put up her hair, and sighing, walked on in front along the path with her coarse, bare feet.

Pierre felt as though he had suddenly come back to life after a heavy swoon. He drew his head up, his eyes began to shine with the light of life, and with rapid steps he followed the girl, overtook her, and went into Povarsky Street. The whole street was full of clouds of black smoke. Tongues of flame shot up here and there out of these clouds. A great crowd had gathered in front of the fire. In the middle of the street stood a French general, saying something to those about him. Pierre, accompanied by the servant-girl, was approaching the place where the French general stood; but the French soldiers stopped him.

'Can't pass,' a voice shouted to him.

'This way, master,' bawled the girl; 'we'll cut across Nikoliny by the lane.'

Pierre turned back, breaking into a run now and then to keep pace with her. The girl ran across the street, turned into a lane on the left, and passing three houses, turned in at a gate on the right.

'It's just here,' she said, and running across a yard, she opened a little gate in a paling-fence, and stopping short, pointed out to Pierre a small wooden lodge, which was blazing away brightly. One side of it had fallen in, the other was on fire, and flames peeped out at the window-holes and under the roof.

As Pierre went in at the little gate, he felt the rush of heat, and involuntarily stopped short.

'Which, which is your house?' he asked.

'Oooh!' wailed the servant-girl, pointing to the lodge. 'That's it, that same was our lodging. Sure, you're burnt to death, our treasure, Katitchka, my precious little missy, oooh!' wailed Aniska, at the sight of the fire feeling the necessity of giving expression to her feelings too.

Pierre darted up to the lodge, but the heat was so great that he could not help describing a curve round it, and found himself close to a big house, which was as yet only on fire on one side, at the roof. A group of French soldiers were swarming round it. Pierre could not at first make out what these Frenchmen were about, dragging something out of the house. But seeing a French soldier in front of him beating a peasant with a blunt cutlass, and taking from him a fur-lined coat, Pierre became vaguely aware that pillaging was going on here—but he had no time to dwell on the idea.

The sound of the rumble and crash of falling walls and ceilings; the roar and hiss of the flames, and the excited shouts of the crowd; the sight of the hovering clouds of smoke—here folding over into black masses, there drawing out and lighted up by gleaming sparks; and the flames—here like a thick red sheaf, and there creeping like golden fish-scales over the walls; the sense of the heat and smoke and rapidity of movement, all produced on Pierre the usual stimulating effect of a conflagration. That effect was particularly strong on Pierre, because all at once, at the sight of the fire, he felt himself set free from the ideas weighing upon him. He felt young, gay, ready, and resolute. He ran round the lodge on the side of the house, and was about to run into that part which was still standing,

when he heard several voices shouting immediately above his head, followed by the crash and bang of something heavy falling close by.

Pierre looked round, and saw at the windows of the house some French soldiers, who had just dropped out a drawer of a chest, filled with some metallic objects. Some more French soldiers standing below went up to the drawer.

'Well, what does that fellow want?' one of the French soldiers shouted, referring to Pierre.

'A child in the house. Haven't you seen a child?' said Pierre.

'What's the fellow singing? Get along, do!' shouted voices; and one of the soldiers, evidently afraid Pierre might take it into his head to snatch the silver and bronzes from them, pounced on him in a menacing fashion.

'A child?' shouted a Frenchman from above. 'I did hear something crying in the garden. Perhaps it's the fellow's brat. Must be humane, you know.'

'Where is it?' asked Pierre.

'This way!' the French soldier shouted to him from the window pointing to the garden behind the house. 'Wait, I'll come down.'

And in a minute the Frenchman, a black-eyed fellow, with a patch on his cheek, in his shirt-sleeves, did in fact jump out of a window on the ground floor, and slapping Pierre on the shoulder, he ran with him to the garden. 'Make haste, you fellows,' he shouted to his comrades, 'it's beginning to get hot.' Running behind the house to a sanded path, the Frenchman pulled Pierre by the arm, and pointed out to him a circular space. Under a garden seat lay a girl of three years old, in a pink frock.

'Here's your brat. Ah, a little girl. So much the better,' said the Frenchman. 'Good-bye. Must be humane, we are all mortal, you know'; and the Frenchman, with the patch on his cheek, ran back to his comrades.

Pierre, breathless with joy, ran up to the child, and would have taken her in his arms. But seeing a stranger, the little girl—a scrofulous-looking, unattractive child, very like her mother—screamed and ran away. Pierre caught her, however, and lifted her up in his arms; she squealed in desperate fury, and tried to tear herself out of Pierre's arms with her little

hands, and to bite him with her dirty, dribbling mouth. Pierre had a sense of horror and disgust, such as he had felt at contact with some little beast. But he made an effort to overcome it, and not to drop the child, and ran with it back to the big house. By now, however, it was impossible to get back by the same way; the servant-girl, Aniska, was nowhere to be seen, and with a feeling of pity and loathing, Pierre held close to him, as tenderly as he could, the piteously howling, and sopping wet baby, and ran across the garden to seek some other way out.

XXXIV

WHEN Pierre, after running across courtyards and by-lanes, got back with his burden to Prince Gruzinsky's garden, at the corner of Povarsky, he did not for the first moment recognise the place from which he had set out to look for the baby: it was so packed with people and goods, dragged out of the houses. Besides the Russian families with their belongings saved from the fire, there were a good many French soldiers here too in various uniforms. Pierre took no notice of them. He was in haste to find the family, and to restore the child to its mother, so as to be able to go back and save some one else. It seemed to Pierre that he had a great deal more to do, and to do quickly. Warmed up by the heat and running, Pierre felt even more strongly at that minute the sense of youth, eagerness, and resolution, which had come upon him when he was running to save the baby.

The child was quiet now, and clinging to Pierre's coat with her little hands, she sat on his arm, and looked about her like a little, wild beast. Pierre glanced at her now and then, and smiled slightly. He fancied he saw something touchingly innocent in the frightened, sickly little face.

Neither the official nor his wife were in the place where he had left them. With rapid steps, Pierre walked about among the crowd, scanning the different faces he came across. He could not help noticing a Georgian or Armenian family, consisting of a very old man, of a handsome Oriental cast of face, dressed in a new cloth-faced sheepskin and new boots;

an old woman of a similar type; and a young woman. The latter—a very young woman—struck Pierre as a perfect example of Oriental beauty, with her sharply marked, arched, black eyebrows, her extraordinarily soft, bright colour and beautiful, expressionless, oval face. Among the goods flung down in the crowd in the grass space, in her rich satin mantle, and the bright lilac kerchief on her head, she suggested a tender, tropical plant, thrown down in the snow. She was sitting on the baggage a little behind the old woman, and her big, black, long-shaped eyes, with their long lashes, were fixed immovably on the ground. Evidently she was aware of her beauty, and fearful because of it. Her face struck Pierre, and in his haste he looked round at her several times as he passed along by the fence. Reaching the fence, and still failing to find the people he was looking for, Pierre stood still and looked round.

Pierre's figure was more remarkable than ever now with the baby in his arms, and several Russians, both men and women, gathered about him.

'Have you lost some one, good sir? Are you a gentleman yourself, or what? Whose baby is it?' they asked him.

Pierre answered that the baby belonged to a woman in a black mantle, who had been sitting at this spot with her children; and asked whether any one knew her, and where she had gone.

'Why, it must be the Anferovs,' said an old deacon addressing a pock-marked peasant woman. 'Lord, have mercy on us! Lord, have mercy on us!' he added, in his professional bass.

'The Anferovs,' said the woman. 'Why, the Anferovs have been gone since early this morning. It will either be Marya Nikolaevna's or Ivanova's.'

'He says a woman, and Marya Nikolaevna's a lady,' said a house-serf.

'You know her, then; a thin woman—long teeth,' said Pierre.

'To be sure, Marya Nikolaevna. They moved off into the garden as soon as these wolves pounced down on us,' said the woman, indicating the French soldiers.

'O Lord, have mercy on us!' the deacon added again.

'You go on yonder, they are there. It's she, for sure. She was quite beside herself with crying,' said the woman again. 'It's she. Here, this way.'

But Pierre was not heeding the woman. For several seconds he had been gazing intently at what was passing a few paces from him. He was looking at the Armenian family and two French soldiers, who had approached them. One of these soldiers, a nimble, little man, was dressed in a blue coat, with a cord tied round for a belt. He had a nightcap on his head, and his feet were bare. Another, whose appearance struck Pierre particularly, was a long, round-shouldered, fair-haired, thin man, with ponderous movements and an idiotic expression of face. He was dressed in a frieze tunic, blue trousers and big, torn, high boots. The little barefooted Frenchman in the blue coat, on going up to the Armenians, said something, and at once took hold of the old man's legs, and the old man began immediately in haste pulling off his boots. The other soldier in the tunic stopped facing the beautiful Armenian girl, with his hands in his pockets, and stared at her without speaking or moving.

'Take it, take the child,' said Pierre, handing the child to the peasant woman, and speaking with peremptory haste. 'You give her to them, you take her,' he almost shouted to the woman, setting the screaming child on the ground, and looking round again at the Frenchmen and the Armenian family. The old man was by now sitting barefoot. The little Frenchman had just taken the second boot from him, and was slapping the boots together. The old man was saying something with a sob, but all that Pierre only saw in a passing glimpse. His whole attention was absorbed by the Frenchman in the tunic, who had meanwhile, with a deliberate, swinging gait, moved up to the young woman, and taking his hands out of his pockets, caught hold of her neck.

The beautiful Armenian still sat in the same immobile pose, with her long lashes drooping, and seemed not to see and not to feel what the soldier was doing to her.

While Pierre ran the few steps that separated him from the Frenchmen, the long soldier in the tunic had already torn the necklace from the Armenian beauty's neck, and the young woman, clutching at her neck with both hands, screamed shrilly.

'Let that woman alone!' Pierre roared in a voice hoarse with rage, and seizing the long, stooping soldier by the shoulders he shoved him away. The soldier fell down, got

up, and ran away. But his comrade, dropping the boots, pulled out his sword, and moved up to Pierre in a menacing attitude.

'Voyons, pas de bêtises !' he shouted.

Pierre was in that transport of frenzy in which he remembered nothing, and his strength was increased tenfold. He dashed at the barefoot Frenchman, and before he had time to draw his cutlass, he knocked him down, and was pommelling him with his fists. Shouts of approval were heard from the crowd around, and at the same moment a patrol of French Uhlans came riding round the corner. The Uhlans trotted up to Pierre, and the French soldiers surrounded him. Pierre had no recollection of what followed. He remembered that he beat somebody, and was beaten, and that in the end he found that his hands were tied, that a group of French soldiers were standing round him, ransacking his clothes.

'Lieutenant, he has a dagger,' were the first words Pierre grasped the meaning of.

'Ah, a weapon,' said the officer, and he turned to the barefoot soldier, who had been taken with Pierre. 'Very good, very good; you can tell all your story at the court-martial,' said the officer. And then he turned to Pierre: 'Do you know French?'

Pierre looked about him with bloodshot eyes, and made no reply. Probably his face looked very terrible; for the officer said something in a whisper, and four more Uhlans left the rest, and stationed themselves both sides of Pierre.

'Do you speak French?' the officer, keeping his distance, repeated the question. 'Call the interpreter.' From the ranks a little man came forward, in a Russian civilian dress. Pierre, from his dress and speech, at once recognised in him a French shopman from some Moscow shop.

'He doesn't look like a common man,' said the interpreter, scanning Pierre.

'Oh, oh, he looks very like an incendiary,' said the officer. 'Ask him who he is,' he added.

'Who are you?' asked the interpreter in his Frenchified Russian. 'You must answer the officer.'

'I will not say who I am. I am your prisoner. Take me away,' Pierre said suddenly in French.

'Ah! ah!' commented the officer, knitting his brows; 'well, march then!'

A crowd had gathered around the Uhlans. Nearest of all to Pierre stood the pock-marked peasant woman with the child. When the patrol was moving, she stepped forward :

‘Why, where are they taking you, my good soul?’ she said. ‘The child! what am I to do with the child if it’s not theirs?’ she cried.

‘What does she want, this woman?’ asked the officer.

Pierre was like a drunken man. His excitement was increased at the sight of the little girl he had saved.

‘What does she want?’ he said. ‘She is carrying my daughter, whom I have just saved from the flames,’ he declared. ‘Good-bye!’ and utterly at a loss to explain to himself the aimless lie he had just blurted out, he strode along with a resolute and solemn step between the Frenchmen.

The patrol of Uhlans was one of those that had been sent out by Durosnel’s orders through various streets of Moscow to put a stop to pillage, and still more to capture the incendiaries, who in the general opinion of the French officers in the higher ranks on that day were causing the fires. Patrolling several streets, the Uhlans arrested five more suspicious characters, a shopkeeper, two divinity students, a peasant, and a house-serf—all Russians—besides several French soldiers engaged in pillage. But of all these suspicious characters, Pierre seemed to them the most suspicious of all.

When they had all been brought for the night to a big house on Zubovsky rampart, which had been fixed upon as a guardhouse, Pierre was put apart from the rest under strict guard.

PART XII

I

IN the higher circles in Petersburg the intricate conflict between the parties of Rumyantsev, of the French, of Mariya Fyodorovna, of the Tsarevitch, and the rest was going on all this time with more heat than ever, drowned, as always, by the buzzing of the court drones. But the easy, luxurious life of Petersburg, troubled only about phantasms, the reflection of life, went on its old way; and the course of that life made it a difficult task to believe in the danger and the difficult position of the Russian people. There were the same levees and balls, the same French theatre, the same court interests, the same interests and intrigues in the government service. It was only in the very highest circles that efforts were made to recollect the difficulty of the real position. There was whispered gossip of how the two Empresses had acted in opposition to one another in these difficult circumstances. The Empress Mariya Fyodorovna, anxious for the welfare of the benevolent and educational institutions under her patronage, had arrangements made for the removal of all the institutes to Kazan, and all the belongings of these establishments were already packed. The Empress Elizaveta Alexyevna on being asked what commands she was graciously pleased to give, had been pleased to reply that in regard to state matters she could give no commands, since that was all in the Tsar's hands; as far as she personally was concerned, she had graciously declared, with her characteristic Russian patriotism, that she would be the last to leave Petersburg.

On the 26th of August, the very day of the battle of Borodino, there was a *soirée* at Anna Pavlovna's, the chief attraction of which was to be the reading of the Metropolitan's

letter, written on the occasion of his sending to the Tsar the holy picture of Saint Sergey. This letter was looked upon as a model of patriotic ecclesiastical eloquence. It was to be read by Prince Vassily himself, who was famed for his fine elocution. (He used even to read aloud in the Empress's drawing-room.) The beauty of his elocution was supposed to lie in the loud, resonant voice, varying between a despairing howl and a tender whine, in which he rolled off the words quite independently of the sense, so that a howl fell on one word and a whine on others quite at random. This reading, as was always the case with Anna Pavlovna's entertainments, had a political significance. She was expecting at this soirée several important personages who were to be made to feel ashamed of patronising the French theatre, and to be roused to patriotic fervour. A good many people had already arrived, but Anna Pavlovna did not yet see those persons whose presence in her drawing-room was necessary, and she was therefore starting general topics of conversation before proceeding to the reading.

The news of the day in Petersburg was the illness of Countess Bezuhov. The countess had been taken ill a few days previously; she had missed several entertainments, of which she was usually the ornament, and it was said that she was seeing no one, and that instead of the celebrated Petersburg physicians, who usually attended her, she had put herself into the hands of some Italian doctor, who was treating her on some new and extraordinary method.

Everybody was very well aware that the charming countess's illness was due to inconveniences arising from marrying two husbands at once, and that the Italian doctor's treatment consisted in the removal of such inconvenience. But in the presence of Anna Pavlovna no one ventured to think about that view of the question, or even, as it were, to know what they did know about it.

'They say the poor countess is very ill. The doctor says it is *angina pectoris*.'

'*Angine*? Oh, that's a terrible illness.'

'They say the rivals are reconciled, thanks to the *angine* . . . ' The word *angine* was repeated with great relish.

'I am told the old count is touching. He cried like a child when the doctor told him there was danger.'

'Oh, it would be a terrible loss. She is a fascinating woman.'

'You speak of the poor countess,' said Anna Pavlovna, coming up. 'I sent to inquire after her. I was told she was going on better. Oh, no doubt of it, she is the most charming woman in the world,' said Anna Pavlovna, with a smile at her own enthusiasm. 'We belong to different camps, but that does not prevent me from appreciating her as she deserves. She is very unhappy,' added Anna Pavlovna.

Supposing that by these last words Anna Pavlovna had slightly lifted the veil of mystery that hung over the countess's illness, one unwary young man permitted himself to express surprise that no well-known doctor had been called in, and that the countess should be treated by a charlatan, who might make use of dangerous remedies.

'Your information may be better than mine,' cried Anna Pavlovna, falling upon the inexperienced youth with sudden viciousness, 'but I have it on good authority that this doctor is a very learned and skilful man. He is the private physician of the Queen of Spain.'

And having thus annihilated the young man, Anna Pavlovna turned to Bilibin, who was talking in another group about the Austrians, and had his forehead puckered up in wrinkles in readiness to utter *un mot*.

'I think it is charming!' he was saying of the diplomatic note which had been sent to Vienna with the Austrian flags taken by Wittgenstein, '*le héros de Pétropol*,' as he was called at Petersburg.

'What? what was it?' Anna Pavlovna inquired, creating a silence for the *mot* to be heard, though she had in fact heard it before.

And Bilibin repeated the precise words of the diplomatic despatch he had composed.

'The Emperor sends back the Austrian flags,' said Bilibin: '*drapeaux amis et égarés qu'il a trouvés hors de la route*,' Bilibin concluded, letting the wrinkles run off his forehead.

'Charming, charming!' said Prince Vassily.

'The road to Warsaw, perhaps,' Prince Ippolit said loudly, to the general surprise. Everybody looked at him, at a loss to guess what he meant. Prince Ippolit, too, looked about him with light-hearted wonder. He had no more notion than

other people what was meant by his words. In the course of his diplomatic career he had more than once noticed that words suddenly uttered in that way were accepted as highly diverting, and on every occasion he uttered in that way the first words that chanced to come to his tongue. 'May be, it will come out all right,' he thought, 'and if it doesn't, they will know how to give some turn to it.' And the awkward silence that reigned was in fact broken by the entrance of the personage of defective patriotism whom Anna Pavlovna was waiting for to convert to a better mind; and smiling, and shaking her finger at Prince Ippolit, she summoned Prince Vassily to the table, and setting two candles and a manuscript before him, she begged him to begin. There was a general hush.

'Most high and gracious Emperor and Tsar!' Prince Vassily boomed out sternly, and he looked round at his audience as though to inquire whether any one had anything to say against that. But nobody said anything. 'The chief capital city, Moscow, the New Jerusalem, receives *her* Messiah'—he threw a sudden emphasis on the '*her*'—'even as a mother in the embraces of her zealous sons, and through the gathering darkness, foreseeing the dazzling glory of thy dominion, sings aloud in triumph: "Hosanna! Blessed be He that cometh!"'

Prince Vassily uttered these last words in a tearful voice.

Bilibin scrutinised his nails attentively, and many of the audience were visibly cowed, as though wondering what they had done wrong. Anna Pavlovna murmured the words over beforehand, as old women whisper the prayer to come at communion: 'Let the base and insolent Goliath . . .' she whispered.

Prince Vassily continued:

'Let the base and insolent Goliath from the borders of France encompass the realm of Russia with the horrors of death; lowly faith, the sling of the Russian David, shall smite a swift blow at the head of his pride that thirsteth for blood. This holy image of the most venerable Saint Sergey, of old a zealous champion of our country's welfare, is borne to your Imperial Majesty. I grieve that my failing strength hinders me from the joy of your most gracious presence. Fervent prayers I am offering up to Heaven, and the Almighty will exalt the faithful and fulfil in His mercy the hopes of your Majesty.'

'*Quel force! Quel style!*' was murmured in applause of the reader and the author. Roused by this appeal, Anna Pavlovna's guests continued for a long while talking of the position of the country, and made various surmises as to the issue of the battle to be fought in a few days.

'You will see,' said Anna Pavlovna, 'that to-morrow on the Emperor's birthday we shall get news. I have a presentiment of something good.'

II

ANNA PAVLOVNA'S presentiment was in fact fulfilled. Next day, during the special service at court in honour of the Tsar's birthday, Prince Volkonsky was called out of church and received a despatch from Prince Kutuzov. This was the despatch Kutuzov had sent off on the day of the battle from Tatarinovo. Kutuzov wrote that the Russians had not retreated a single step, that the French had lost far more than our troops, that he was writing off in haste from the field of battle before he had time to collect the latest intelligence. So it had been a victory, it appeared. And at once, without leaving church, the assembled court offered up thanks to the Creator for His succour, and for the victory.

Anna Pavlovna's presentiment had been fulfilled, and the whole morning a mood of joyous festivity prevailed in the town. Every one accepted the victory as a conclusive one, and some people were already beginning to talk of Napoleon's having been taken prisoner, of his deposition, and the selection of a new sovereign for France.

At a distance from the scene of action and amid the conditions of court life, it is very difficult for events to be reflected in their true force and dimensions. Public events are involuntarily grouped about some private incident. So in this case, the courtiers' rejoicing was as much due to the fact of the news of this victory having arrived precisely on the Tsar's birthday as to the fact of the victory itself. It was like a successfully arranged surprise. Kutuzov's despatches had spoken, too, of the Russian losses, and among them had mentioned the names of Tutchkov, Bagration, and Kutaisov. The melancholy side,

too, of the event was unconsciously in this Petersburg world concentrated about a single incident—the death of Kutaissov. Every one knew him, the Tsar liked him, he was young and interesting. All met that day with the words :

‘How wonderful it should have happened so! Just in the *Te Deum*. But what a loss—Kutaissov! Ah, what a pity!’

‘What did I tell you about Kutuzov?’ Prince Vassily said now with the pride of a prophet. ‘I always said he was the only man capable of conquering Napoleon.’

But next day no news came from the army, and the public voice began to waver. The courtiers suffered agonies over the agonies of suspense which the Tsar was suffering.

‘Think of the Emperor’s position!’ the courtiers said; and they no longer sang the praises of Kutuzov as two days before, but upbraided him as the cause of the Tsar’s uneasiness that day. Prince Vassily no longer boasted of his protégé Kutuzov, but was mute when the commander-in-chief was the subject of conversation. Moreover, on the evening of that day everything seemed to conspire to throw the Petersburg world into agitation and uneasiness: a terrible piece of news came to add to their alarms. Countess Elena Bezuхов died quite suddenly of the terrible illness which had been so amusing to talk about. At larger gatherings every one repeated the official story that Countess Bezuхов had died of a terrible attack of angina pectoris, but in intimate circles people told in detail how the Queen of Spain’s own medical attendant had prescribed to Ellen small doses of a certain drug to bring about certain desired results; but that Ellen, tortured by the old count’s suspecting her, and by her husband’s not having answered her letter (that unfortunate, dissipated Pierre), had suddenly taken an enormous dose of the drug prescribed, and had died in agonies before assistance could be given. The story ran that Prince Vassily and the old count had been going to take proceedings against the Italian; but the latter had produced notes in his possession from the unhappy deceased of such a character that they had promptly let him go.

Conversation centred round three melancholy facts—the Tsar’s state of suspense, the loss of Kutaissov, and the death of Ellen.

On the third day after Kutuzov’s despatch, a country gentleman arrived in Petersburg from Moscow, and the news of the

surrender of Moscow to the French was all over the town. 'This was awful! Think of the position of the Emperor! Kutuzov was a traitor, and, during the 'visits of condolence' paid to Prince Vassily on the occasion of his daughter's death, when he spoke of Kutuzov, whose praises he had once sung so loudly—it was pardonable in his grief to forget what he had said before—he said that nothing else was to be expected from a blind and dissolute old man.

'I only wonder how such a man could possibly be trusted with the fate of Russia.'

So long as the news was not official, it was still possible to doubt its truth; but next day the following communication arrived from Count Rasloptchin:

'Prince Kutuzov's adjutant has brought me a letter in which he asks me to furnish police-officers to escort the army to the Ryazan road. He says that he is regretfully abandoning Moscow. Sire! Kutuzov's action decides the fate of that capital and of your empire. Russia will shudder to learn of the abandonment of the city, where the greatness of Russia is centred, where are the ashes of our forefathers. I am following the army. I have had everything carried away; all that is left me is to weep over the fate of my country.'

On receiving this communication, the Tsar sent Prince Volkonsky with the following rescript to Kutuzov:

'Prince Mihail Ilarionovitch! I have received no communication from you since the 29th of August. Meanwhile I have received, by way of Yaroslavl, from the governor of Moscow the melancholy intelligence that you have decided with the army to abandon Moscow. You can imagine the effect this news has had upon me, and your silence redoubles my astonishment. I am sending herewith Staff-General Prince Volkonsky, to ascertain from you the position of the army and of the causes that have led you to so melancholy a decision.'

III

NINE days after the abandonment of Moscow, a courier from Kutuzov reached Petersburg with the official news of the surrender of Moscow. This courier was a Frenchman, Michaud,

who did not know Russian, yet was, 'though a foreigner, Russian in heart and soul,' as he used to say of himself.

The Tsar at once received the messenger in his study in the palace of Kamenny island. Michaud, who had never seen Moscow before the campaign, and did not know a word of Russian, yet felt deeply moved when he came before '*notre très gracieux souverain*' (as he wrote) with the news of the burning of Moscow, whose flames illumined his route.

Though the source of M. Michaud's sorrow must indeed have been different from that to which the grief of Russian people was due, Michaud had such a melancholy face when he was shown into the Tsar's study that the Tsar asked him at once:

'Do you bring me sad news, colonel?'

'Very sad, sire, the surrender of Moscow,' answered Michaud, casting his eyes down with a sigh.

'Can they have surrendered my ancient capital without a battle?' the Tsar asked quickly, suddenly flushing.

Michaud respectfully gave the message he had been commanded to give from Kutuzov, that is, that there was no possibility of fighting before Moscow, and that seeing there was no chance but either to lose the army and Moscow or to lose Moscow alone, the commander-in-chief had been obliged to choose the latter.

The Tsar listened without a word, not looking at Michaud.

'Has the enemy entered the city?' he asked.

'Yes, sire, and by now the city is in ashes. I left it all in flames,' said Michaud resolutely; but glancing at the Tsar, Michaud was horrified at what he had done. The Tsar was breathing hard and rapidly, his lower lip was twitching, and his fine blue eyes were for a moment wet with tears.

But that lasted only a moment. The Tsar suddenly frowned, as though vexed with himself for his own weakness; and raising his head, he addressed Michaud in a firm voice:

'I see, colonel, from all that is happening to us that Providence requires great sacrifices of us. I am ready to submit to His will in everything; but tell me, Michaud, how did you leave the army, seeing my ancient capital thus abandoned without striking a blow? Did you not perceive discouragement?'

Seeing that his most gracious sovereign had regained his composure, Michaud too regained his; but to the Tsar's direct

question of a matter of fact which called for a direct answer, he had not yet an answer ready.

'Sire, will you permit me to speak frankly, as a loyal soldier?' he said, to gain time.

'Colonel, I always expect it,' said the Tsar. 'Hide nothing from me; I want to know absolutely how it is.'

'Sire!' said Michaud, with a delicate, scarcely perceptible smile on his lips, as he had now had time to prepare his answer in the form of a light and respectful play of words. 'Sire! I left the whole army, from the commanders to the lowest soldier without exception, in extreme, in desperate terror.'

'How so?' the Tsar interrupted, frowning sternly. 'My Russians let themselves be cast down by misfortune? . . . Never . . .'

This was just what Michaud was waiting for to get in his phrases.

'Sire,' he said, with a respectful playfulness of expression, 'they fear only that your Majesty through goodness of heart may let yourself be persuaded to make peace. They burn to fight,' said the plenipotentiary of the Russian people, 'and to prove to your Majesty by the sacrifice of their lives how devoted they are . . .'

'Ah!' said the Tsar, reassured, slapping Michaud on the shoulder, with a friendly light in his eyes. 'You tranquillise me, colonel . . .'

The Tsar looked down, and for some time he was silent. 'Well, go back to the army,' he said, drawing himself up to his full height and with a genial and majestic gesture addressing Michaud, 'and tell our brave fellows, tell all my good subjects wherever you go, that when I have not a soldier left, I will put myself at the head of my dear nobility, of my good peasants, and so use the last resources of my empire. It offers me still more than my enemies suppose,' said the Tsar, more and more stirred. 'But if it should be written in the decrees of divine Providence,' he said, and his fine, mild eyes, shining with emotion, were raised towards heaven, 'that my dynasty should cease to reign on the throne of my ancestors, then after exhausting every means in my power, I would let my beard grow to here' (the Tsar put his hand halfway down his breast), 'and go and eat potatoes with the meanest of my peasants rather than sign the shame of my country and my dear people, whose sacrifice I

know how to appreciate.' Uttering these words in a voice of much feeling, the Tsar turned quickly away, as though wishing to conceal from Michaud the tears that were starting into his eyes, and he walked to the further end of his study. After standing there some instants, he strode back to Michaud, and with a vigorous action squeezed his arm below the elbow. The Tsar's fine, mild face was flushed, and his eyes gleamed with energy and anger. 'Colonel Michaud, do not forget what I say to you here; perhaps one day we shall recall it with pleasure. . . . Napoleon or me,' he said, touching his breast, 'we can no longer reign together. I have learned to know him. He will not deceive me again . . .' And the Tsar paused, frowning. Hearing these words, seeing the look of firm determination in the Tsar's eyes, Michaud, though a foreigner, Russian in heart and soul, felt (as he used to recount later) at that solemn moment moved to enthusiasm by what he had just heard; and in the following phrase he sought to give expression to his own feelings and those of the Russian people, whose representative he considered himself to be.

'Sire!' he said, 'your Majesty is signing at this moment the glory of the nation and the salvation of Europe!'

With a motion of his head the Tsar dismissed Michaud.

IV

WHILE half of Russia was conquered, and the inhabitants of Moscow were fleeing to remote provinces, and one levy of militia after another was being raised for the defence of the country, we, not living at the time, cannot help imagining that all the people in Russia, great and small alike, were engaged in doing nothing else but making sacrifices, saving their country, or weeping over its downfall. The tales and descriptions of that period without exception tell us of nothing but the self-sacrifice, the patriotism, the despair, the grief, and the heroism of the Russians. In reality, it was not at all like that. It seems so to us, because we see out of the past only the general historical interest of that period, and we do not see all the personal human interests of the men of that time. And yet in reality these personal interests of the immediate

present are of so much greater importance than public interests, that they prevent the public interest from ever being felt—from being noticed at all, indeed. The majority of the people of that period took no heed of the general progress of public affairs, and were only influenced by their immediate personal interests. And those very people played the most useful part in the work of the time.

Those who were striving to grasp the general course of events, and trying by self-sacrifice and heroism to take a hand in it, were the most useless members of society; they saw everything upside down, and all that they did with the best intentions turned out to be useless folly, like Pierre's regiment, and Mamonov's, that spent their time pillaging the Russian villages, like the lint scraped by the ladies, that never reached the wounded, and so on. Even those who, being fond of talking on intellectual subjects and expressing their feelings, discussed the position of Russia, unconsciously imported into their talk a shade of hypocrisy or falsity or else of useless fault-finding and bitterness against persons, whom they blamed for what could be nobody's fault.

In historical events we see more plainly than ever the law that forbids us to taste of the fruit of the Tree of Knowledge. It is only unselfconscious activity that bears fruit, and the man who plays a part in an historical drama never understands its significance. If he strives to comprehend it, he is stricken with barrenness.

The significance of the drama taking place in Russia at that time was the less easy to grasp, the closer the share a man was taking in it. In Petersburg, and in the provinces remote from Moscow, ladies and gentlemen in volunteer uniforms bewailed the fate of Russia and the ancient capital, and talked of self-sacrifice, and so on. But in the army, which had retreated behind Moscow, men scarcely talked or thought at all about Moscow, and, gazing at the burning city, no one swore to be avenged on the French, but every one was thinking of the next quarter's pay due to him, of the next halting-place, of Matryoshka the canteen-woman, and so on.

Nikolay Rostov, without any idea of self-sacrifice, simply because the war had happened to break out before he left the service, took an immediate and continuous part in the defence of his country, and consequently he looked upon what

was happening in Russia without despair or gloomy prognostications. If he had been asked what he thought of the present position of Russia, he would have said that it was not his business to think about it, that that was what Kutuzov and the rest of them were for, but that he had heard that the regiments were being filled up to their full complements, and that they must therefore be going to fight for a good time longer, and that under the present circumstances he might pretty easily obtain the command of a regiment within a couple of years.

Since this was his point of view, it was with no regret at taking no part in the approaching battle, but with the greatest satisfaction—which he did not conceal, and his comrades fully understood—that he received the news of his appointment to go to Voronezh to purchase remounts for his division.

A few days before the battle of Borodino, Nikolay received the sums of money and official warrants required, and, sending some hussars on before him, he drove with posting-horses to Voronezh.

Only one who has had the same experience—that is, has spent several months continuously in the atmosphere of an army in the field—can imagine the delight Nikolay felt when he got out of the region overspread by the troops with their foraging parties, trains of provisions, and hospitals; when he saw no more soldiers, army wagons, and filthy traces of the camp, but villages of peasants and peasant women, gentlemen's country houses, fields with grazing oxen, and station-houses with sleepy overseers, he rejoiced as though he were seeing it all for the first time. What in particular remained for a long while a wonder and a joy to him was the sight of women, young and healthy, without dozens of officers hanging about every one of them; and women, too, who were pleased and flattered at an officer's cracking jokes with them.

In the happiest frame of mind, Nikolay reached the hotel at Voronezh at night, ordered everything of which he had so long been deprived in the army, and next day, after shaving with special care and putting on the full-dress uniform he had not worn for so long past, he drove off to present himself to the authorities.

The commander of the militia of the district was a civilian

general, an old gentleman, who evidently found amusement in his military duties and rank. He gave Nikolay a brusque reception (supposing that this was the military manner), and cross-examining him with an important air, as though he had a right to do so, and expressed his approval and disapproval, as though called upon to give his verdict on the management of the war. Nikolay was in such high spirits that this only amused him.

From the commander of militia, he went to the governor's. The governor was a brisk little man, very affable and unpretentious. He mentioned to Nikolay the stud-farms, where he might obtain horses, recommended him to a horse-dealer in the town, and a gentleman living twenty versts from the town, who had the best horses, and promised him every assistance.

'You are Count Ilya Andreitch's son? My wife was a great friend of your mamma's. We receive on Thursdays: to-day is Thursday, pray come in, quite without ceremony,' said the governor, as he took leave of him.

Nikolay took a posting carriage, and making his quarter-master get in beside him, galloped straight off from the governor's to the gentleman with the stud of fine horses twenty versts away.

During the early days of his stay in Voronezh, everything seemed easy and pleasant to Nikolay, and, as is always the case, when a man is himself in a happy frame of mind, everything went well and prospered with him.

The country gentleman turned out to be an old cavalry officer, a bachelor, a great horse-fancier, a sportsman, and the owner of a smoking-room, of hundred-year-old herb-brandy, of some old Hungarian wine, and of superb horses.

In a couple of words, Nikolay had bought for six thousand roubles seventeen stallions, all perfect examples of their several breeds (as he said), as show specimens of his remounts. After dining and drinking a glass or so too much of the Hungarian wine, Rostov, exchanging kisses with the country gentleman, with whom he was already on the friendliest terms, galloped back over the most atrociously bad road in the happiest frame of mind, continually urging the driver on, so that he might be in time for the soiree at the governor's.

After dressing, scenting himself, and douching his head with cold water, Nikolay made his appearance at the governor's, a

little late, but with the phrase, 'Better late than never,' ready on the tip of his tongue.

It was not a ball, and nothing had been said about dancing; but every one knew that Katerina Petrovna would play waltzes and *écossaises* on the clavichord, and that there would be dancing, and every one reckoning on it, had come dressed for a ball.

Provincial life in the year 1812 went on exactly the same as always, the only difference being that the provincial towns were livelier owing to the presence of many wealthy families from Moscow, that, as in everything going on at that time in Russia, there was perceptible in the gaiety a certain devil-may-care, desperate recklessness, and also that the small talk indispensable between people was now not about the weather and common acquaintances, but about Moscow and the army and Napoleon.

The gathering at the governor's consisted of the best society in Voronezh.

There were a great many ladies, among them several Moscow acquaintances of Nikolay's; but among the men there was no one who could be compared with the cavalier of St. George, the gallant hussar, and good-natured, well-bred Count Rostov. Among the men there was an Italian prisoner—an officer of the French army; and Nikolay felt that the presence of this prisoner gave an added lustre to him—the Russian hero. He was, as it were, a trophy of victory. Nikolay felt this, and it seemed to him as though every one looked at the Italian in the same light, and he treated the foreign officer with gracious dignity and reserve.

As soon as Nikolay came in in his full-dress uniform of an officer of hussars, diffusing a fragrance of scent and wine about him, and said himself, and heard several times said to him, the words, 'Better late than never,' people clustered round him. All eyes were turned on him, and he felt at once that he had stepped into a position that just suited him in a provincial town—a position always agreeable, but now after his long privation of such gratifications, intoxicatingly delightful—that of a universal favourite. Not only at the posting-stations, at the taverns, and in the smoking-room of the horse-breeding gentleman, had he found servant-girls flattered by his attention; but here, at the governor's assembly, there were (so it

seemed to Nikolay) an inexhaustible multitude of young married ladies and pretty girls, who were only waiting with impatience for him to notice them. The ladies and the young girls flirted with him, and the old people began even from this first evening bestirring themselves to try and get this gallant young rake of an hussar married and settled down. Among the latter was the governor's wife herself, who received Rostov as though he were a near kinsman, and called him 'Nikolay.'

Katerina Petrovna did in fact proceed to play waltzes and écossaises, and dancing began, in which Nikolay fascinated the company more than ever by his elegance. He surprised every one indeed by his peculiarly free and easy style in dancing. Nikolay was a little surprised himself at his own style of dancing at that soirée. He had never danced in that manner at Moscow, and would indeed have regarded such an extremely free and easy manner of dancing as not correct, as bad style; but here he felt it incumbent on him to astonish them all by something extraordinary, something that they would be sure to take for the usual thing in the capital, though new to them in the provinces.

All the evening Nikolay paid the most marked attention to a blue-eyed, plump, and pleasing little blonde, the wife of one of the provincial officials. With the naïve conviction of young men who are enjoying themselves, that other men's wives are created for their special benefit, Rostov never left this lady's side, and treated her husband in a friendly way, almost as though there were a private understanding between them, as though they knew without speaking of it how capitally they, that is, how Nikolay and the wife, would get on. The husband did not, however, appear to share this conviction, and tried to take a gloomy tone with Rostov. But Nikolay's good-humoured naïveté was so limitless that at times the husband could not help being drawn into his gay humour. Towards the end of the evening, however, as the wife's face grew more flushed and animated, the husband's grew steadily more melancholy and stolid, as though they had ~~given~~ ^{given} allowance of liveliness between them, and as the ~~wife's~~ ^{wife's} increased, the husband's dwindled.

Voronezh. She was standing up, reckoning her losses, when Rostov came up to her.

She dropped her eyelids with a severe and dignified air, glanced at him, and went on upbraiding the general who had been winning from her.

'Delighted, my dear boy,' she said, holding out her hand to him. 'Pray come and see me.'

After saying a few words about Princess Marya and her late father, whom Madame Malvintsev had evidently disliked, and inquiring what Nikolay knew about Prince Andrey, who was apparently also not in her good graces, the dignified old lady dismissed him, repeating her invitation to come and see her.

Nikolay promised to do so and blushed again as he took leave of Madame Malvintsev. At the mention of Princess Marya's name, Rostov experienced a sensation of shyness, even of terror, which he could not have explained to himself.

On leaving Madame Malvintsev, Rostov would have gone back to the dance, but the little governor's wife laid her plump little hand on his sleeve, and saying that she wanted to have a few words with him, led him into the divan-room; the persons in that room promptly withdrew that they might not be in her way.

'Do you know, *mon cher*,' said the governor's wife with a serious expression on her good-natured, little face, 'this is really the match for you; if you like, I will try and arrange it.'

'Whom do you mean, *ma tante*?' asked Nikolay.

'I will make a match for you with the princess. Katerina Petrovna talks of Lili, but I say, no—the princess. Do you wish it? I am sure your mamma will be grateful. Really, she is such a splendid girl, charming! And she is by no means so very plain.'

'Not at all so,' said Nikolay, as though offended at the idea. 'As for me, *ma tante*, as a soldier should, I don't force myself on any one, nor refuse anything that turns up,' said Rostov, before he had time to consider what he was saying.

'So remember then; this is no jesting matter.'

'How could it be!'

'Yes, yes,' said the governor's wife, as though talking herself. 'And *entre autres*, *mon cher*, you are too as

with the other—the blonde. One feels sorry for the husband, really . . .’

‘Oh no, we are quite friendly,’ said Nikolay in the simplicity of his heart: it had never occurred to him that such an agreeable pastime for him could be other than agreeable to any one else.

‘What a stupid thing I said to the governor’s wife though!’ suddenly came into Nikolay’s mind at supper. ‘She really will begin to arrange a match, and Sonya? . . .’

And on taking leave of the governor’s wife, as she said to him once more with a smile, ‘Well, remember then,’ he drew her aside.

‘But there is something . . .’ To tell you the truth, *ma tante* . . .’

‘What is it, what is it, my dear? Come, let us sit down here.’

Nikolay had a sudden desire, an irresistible impulse to talk of all his most secret feelings (such as he would never have spoken of to his mother, to his sister, to an intimate friend) to this woman, who was almost a stranger. Whenever Nikolay thought afterwards of this uncalled-for outburst of inexplicable frankness—though it had most important consequences for him—it seemed to him (as it always seems to people in such cases) that it had happened by chance, through a sudden fit of folly. But at the same time this outburst of frankness, together with other insignificant events, had consequences of immense importance to him and to all his family.

‘It’s like this, *ma tante*. It has long been *maman*’s wish to marry me to an heiress; but the mere idea of it—marrying for money—is revolting to me.’

‘Oh yes, I can understand that,’ said the governor’s wife.

‘But Princess Bolkonsky, that’s a different matter. In the first place, I’ll tell you the truth, I like her very much, I feel drawn to her, and then, ever since I came across her in such a position, so strangely, it has often struck me, that it was fate. Only think: *mamma* has long been dreaming of it, but I had never happened to meet her before—it always so happened that we didn’t meet. And then when my sister, Natasha, was engaged to her brother, of course it was impossible to think of a match between us then. It seems it was to happen that I met her first just when Natasha’s engagement had been broken off; and well, everything afterwards . . . So

you see how it is. I have never said all this to any one, and I never shall. I only say it to you.'

The governor's wife pressed his elbow gratefully.

'Do you know Sophie, my cousin? I love her; I have promised to marry her, and I am going to marry her . . . So you see it's no use talking of such a thing,' Nikolay concluded lamely, flushing crimson.

'My dearest boy, how can you talk so? Why, Sophie hasn't a farthing, and you told me yourself that your papa's affairs are terribly straitened. And your *maman*? It would kill her—for one thing. Then Sophie, if she is a girl of any heart, what a life it would be for her! Your mother in despair, your position ruined . . . No, my dear, Sophie and you ought to realise that.'

Nikolay did not speak. It was comforting to him to hear these arguments.

'All the same, *ma tante*, it cannot be,' he said, with a sigh, after a brief silence. 'And besides would the princess accept me? And again she is in mourning; can such a thing be thought of?'

'Why, do you suppose I am going to marry you out of hand on the spot? There are ways of doing everything,' said the governor's wife.

'What a match-maker you are, *ma tante* . . .' said Nikolay, kissing her plump little hand.

VI

On reaching Moscow, after her meeting with Rostov at Bogutcharovo, Princess Marya had found her nephew there with his tutor, and a letter from Prince Andrey, directing her what route to take to her aunt, Madame Malvintsev's at Voronezh. The arrangements for the journey, anxiety about her brother, the organisation of her life in a new house, new people, the education of her nephew—all of this smothered in Princess Marya's heart that feeling as it were of temptation, which had tormented her during her father's illness and after his death, especially since her meeting with Rostov.

She was melancholy. Now after a month had passed in

quiet, undisturbed conditions, she felt more and more deeply the loss of her father, which was connected in her heart with the downfall of Russia. She was anxious: the thought of the dangers to which her brother—the one creature near to her now left—was being exposed was a continual torture to her. She was worried too by the education of her nephew, which she was constantly feeling herself unfitted to control. But at the bottom of her heart there was an inward harmony, that arose from the sense that she had conquered in herself those dreams and hopes of personal happiness, that had sprung up in connection with Rostov.

When the governor's wife called on Madame Malvintsev the day after her *soirée*, and, talking over her plans with her, explaining that though under present circumstances a formal betrothal was of course not to be thought of, yet they might bring the young people together, and let them get to know one another, and having received the aunt's approval, began to speak of Rostov in Princess Marya's presence, singing his praises, and describing how he had blushed on hearing the princess's name, her emotion was not one of joy, but of pain. Her inner harmony was destroyed, and desires, doubts, self-reproach, and hope sprung up again.

In the course of the two days that followed before Rostov called, Princess Marya was continually considering what her behaviour ought to be in regard to Rostov. At one time, she made up her mind that she would not come down into the drawing-room when he came to see her aunt, that it was not suitable for her in her deep mourning to receive visitors. Then she thought this would be rude after what he had done for her. Then the idea struck her that her aunt and the governor's wife had views of some sort upon her and Rostov; their words and glances had seemed at times to confirm this suspicion. Then she told herself that it was only her own depravity that could make her think this of them: could they possibly fail to realise that in her position, still wearing the heaviest mourning, such match-making would be an insult both to her and to her father's memory? On the supposition that she would go down to see him, Princess Marya imagined the words he would say to her, and she would say to him; and at one moment, those words seemed to her undeservedly frigid, at the next, they struck her as carrying too much

meaning. Above all she dreaded the embarrassment, which she felt would be sure to overcome her, and betray her, as soon as she saw him.

But when, on Sunday after matins, the footman came into the drawing-room to announce that Count Rostov had called, the princess showed no sign of embarrassment, only a faint flush came into her cheeks, and her eyes shone with a new, radiant light.

'You have seen him, aunt?' said Princess Marya, in a composed voice, not knowing herself how she could be externally so calm and natural.

When Rostov came into the room, the princess dropped her head for an instant, as though to give time for their visitor to greet her aunt; and then at the very moment when Nikolay turned to her, she raised her head and met his gaze with shining eyes. With a movement full of dignity and grace, she rose with a joyous smile, held out her delicate, soft hand to him, and spoke in a voice in which for the first time there was the thrill of deep, womanly chest notes. Mademoiselle Bourienne, who was in the drawing-room, gazed at Princess Marya with bewildered surprise. The most accomplished coquette herself, she could not have manoeuvred better on meeting a man whom she wanted to attract.

'Either black suits her wonderfully, or she really has grown better looking without my noticing it. And above all, such tact and grace!' thought Mademoiselle Bourienne.

Had Princess Marya been capable of reflection at that moment, she would have been even more astonished than Mademoiselle Bourienne at the change that had taken place in her. From the moment she set eyes on that sweet, loved face, some new force of life seemed to take possession of her, and to drive her to speak and act apart from her own will. From the time Rostov entered the room, her face was transformed. Just as when a light is kindled within a carved and painted lantern, the delicate, intricate, artistic tracery comes out in unexpected and impressive beauty, where all seemed coarse, dark, and meaningless before; so was Princess Marya's face transformed. For the first time all the pure, spiritual, inner travail in which she had lived till then came out in her face. All her inner searchings of spirit, her self-reproach, her sufferings, her striving for goodness, her resignation, her love.

her self-sacrifice—all this was radiant now in those luminous eyes, in the delicate smile, in every feature of her tender face.

Rostov saw all this as clearly as though he had known her whole life. He felt that he was in the presence of a creature utterly different from and better than all those he had met up to that moment, and, above all, far better than he was himself.

The conversation was of the simplest and most insignificant kind. They talked of the war, unconsciously, like every one else, exaggerating their sadness on that subject; they talked of their last meeting—and Nikolay then tried to turn the subject; they talked of the kind-hearted governor's wife, of Nikolay's relations, and of Princess Marya's.

Princess Marya did not talk of her brother, but turned the conversation, as soon as her aunt mentioned Prince Andrey. It was evident that of the troubles of Russia she could speak artificially, but her brother was a subject too near her heart, and she neither would nor could speak lightly of him. Nikolay noticed this, as indeed with a keenness of observation not usual with him, he noticed every shade of Princess Marya's character, and everything confirmed him in the conviction that she was an altogether rare and original being.

Nikolay, like Princess Marya, had blushed and been embarrassed, when he heard the princess spoken of, and even when he thought of her; but in her presence he felt perfectly at ease, and he said to her not at all what he had prepared beforehand to say to her, but what came into his mind at the moment, and always quite appropriately.

As visitors always do where there are children, Nikolay, in a momentary silence during his brief visit, had recourse to Prince Andrey's little son, caressing him, and asking him if he would like to be an hussar. He took the little boy in his arms, began gaily whirling him round, and glanced at Princess Marya. With softened, happy, shy eyes, she was watching the child she loved in the arms of the man she loved. Nikolay caught that look too, and as though he divined its significance, flushed with delight, and fell to kissing the child with simple-hearted gaiety.

Princess Marya was not going into society at all on account of her mourning, and Nikolay did not think it the proper thing to call on them again. But the governor's wife still persisted

in her match-making, and repeating to Nikolay something flattering Princess Marya had said of him, and *vice versa*, kept urging that Rostov should declare himself to Princess Marya. With this object, she arranged that the young people should meet at the reverend father's before Mass.

Though Rostov did tell the governor's wife that he should make no sort of declaration to Princess Marya, he promised to be there.

Just as at Tilsit Rostov had not allowed himself to doubt whether what was accepted by every one as right were really right, so now after a brief but sincere struggle between the effort to order his life in accordance with his own sense of right, and humble submission to circumstances, he chose the latter, and yielded himself to the power, which, he felt, was irresistibly carrying him away. He knew that to declare his feelings to Princess Marya after his promise to Sonya would be what he called base. And he knew that he would never do a base thing. But he knew too (it was not what he knew, but what he felt at the bottom of his heart), that in giving way now to the force of circumstances and of the people guiding him, he was not only doing nothing wrong, but was doing something very, very grave, something of more gravity than anything he had done in his life.

After seeing Princess Marya, though his manner of life remained externally the same, all his former pleasures lost their charm for him, and he often thought of her. But he never thought of her, as he had thought of all the young girls he had met in society, nor as he had long, and sometimes with enthusiasm, thought of Sonya. Like almost every honest-hearted young man, he had thought of every young girl as of a possible future wife, had adapted to them in his imagination all the pictures of domestic felicity: the white morning wrapper, the wife behind the samovar, the wife's carriage, the little ones, mamma and papa, their attitude to one another, and so on, and so on. And these pictures of the future afforded him gratification. But when he thought of Princess Marya, to whom the match-makers were trying to betroth him, he could never form any picture of his future married life with her. Even if he tried to do so, it all seemed incoherent and false. And it only filled him with dread.

VII

THE terrible news of the battle of Borodino, of our losses in killed and wounded, and the even more terrible news of the loss of Moscow reached Voronezh in the middle of September. Princess Marya, learning of her brother's wound only from the newspapers, and having no definite information about him, was preparing (so Nikolay heard, though he had not seen her) to set off to try and reach Prince Andrey.

On hearing the news of the battle of Borodino and of the abandonment of Moscow, Rostov felt, not despair, rage, revenge nor any such feeling, but a sudden weariness and vexation with everything at Voronezh, and a sense of awkwardness and uneasy conscience. All the conversations he listened to seemed to him insincere; he did not know what to think of it all, and felt that only in the regiment would all become clear to him again. He made haste to conclude the purchase of horses, and was often without good cause ill-tempered with his servant and quartermaster.

Several days before Rostov's departure there was a thanksgiving service in the cathedral for the victory gained by the Russian troops, and Nikolay went to the service. He was a little behind the governor, and was standing through the service meditating with befitting sedateness on the most various subjects. When the service was concluding, the governor's wife beckoned him to her.

'Did you see the princess?' she said, with a motion of her hand towards a lady in black standing behind the choir.

Nikolay recognised Princess Marya at once, not so much from the profile he saw under her hat as from the feeling of watchful solicitude, awe, and pity which came over him at once. Princess Marya, obviously buried in her own thoughts, was making the last signs of the cross before leaving the church.

Nikolay gazed in wonder at her face. It was the same face he had seen before; there was the same general look of refined, inner, spiritual travail; but now there was an utterly different light in it. There was a touching expression of sadness, of prayer and of hope in it. With the same absence of hesitation as he had felt before in her presence, without waiting for

the governor's wife to urge him, without asking himself whether it were right, whether it were proper for him to address her here in church, Nikolay went up to her, and said he had heard of her trouble and grieved with his whole heart to hear of it. As soon as she heard his voice, a vivid colour glowed in her face, lighting up at once her joy and her sorrow.

'One thing I wanted to tell you, princess,' said Rostov, 'that is, that if Prince Andrey Nikolaevitch were not living, since he is a colonel, it would be announced immediately in the gazettes.'

The princess looked at him, not comprehending his words, but comforted by the expression of sympathetic suffering in his face.

'And I know from so many instances that a wound from a splinter' (the papers said it was from a grenade) 'is either immediately fatal or else very slight,' Nikolay went on. 'We must hope for the best, and I am certain . . .'

Princess Marya interrupted him.

'Oh, it would be so aw . . .' she began, and her emotion choking her utterance, she bent her head with a graceful gesture, like everything she did in his presence, and glancing gratefully at him followed her aunt.

That evening Nikolay did not go out anywhere, but stayed at home to finish some accounts with the horse-vendors. By the time he had finished his work it was rather late to go out anywhere, but still early to go to bed, and Nikolay spent a long while walking up and down the room, thinking over his life, a thing that he rarely did.

Princess Marya had made an agreeable impression on him at Bogutcharovo. The fact of his meeting her then in such striking circumstances, and of his mother having at one time pitched precisely on her as the wealthy heiress suitable for him, had led him to look at her with special attention. During his stay at Voronezh, that impression had become, not merely a pleasing, but a very strong one. Nikolay was impressed by the peculiar, moral beauty which he discerned in her at this time. He had, however, been preparing to go away, and it had not entered his head to regret that in leaving Voronezh he was losing all chance of seeing her. But his meeting with Princess Marya that morning in church had, Nikolay felt, gone more deeply to his heart than he had anticipated and

more deeply than he desired for his peace of mind. That pale, delicate, melancholy face, those luminous eyes, those soft, gracious gestures, and, above all, the deep and tender melancholy expressed in all her features, agitated him and drew his sympathy. In men Rostov could not bear an appearance of higher, spiritual life (it was why he did not like Prince Andrey), he spoke of it contemptuously as philosophy, idealism; but in Princess Marya it was just in that melancholy, showing all the depth of a spiritual world, strange and remote to Nikolay, that he found an irresistible attraction.

'She must be a marvellous girl! An angel, really!' he said to himself. 'Why am I not free? Why was I in such a hurry with Sonya?' And involuntarily he compared the two: the poverty of the one and the wealth of the other in those spiritual gifts, which Nikolay was himself without and therefore prized so highly. He tried to picture what would have happened if he had been free, and in what way he would have made her an offer and she would have become his wife. No, he could not imagine that. A feeling of dread came over him and that picture would take no definite shape. With Sonya he had long ago made his picture of the future, and it was all so simple and clear, just because it was all made up and he knew all there was in Sonya. But with Princess Marya he could not picture his future life, because he did not understand her—he simply loved her.

There was something light-hearted, something of child's play in his dreams of Sonya. But to dream of Princess Marya was difficult and a little terrible.

'How she was praying!' he thought. 'One could see that her whole soul was in her prayer. Yes, it was that prayer that moves mountains, and I am convinced that her prayer will be answered. Why don't I pray for what I want?' he bethought himself. 'What do I want? Freedom, release from Sonya. She was right,' he thought of what the governor's wife had said, 'nothing but misery can come of my marrying her. Muddle, mamma's grief . . . our position . . . a muddle, a fearful muddle! Besides, I don't even love her. No, I don't love her in the right way. My God! take me out of this awful, hopeless position!' he began praying all at once. 'Yes, prayer will move mountains, but one must believe, and

not pray, as Natasha and I prayed as children for the snow to turn into sugar, and then run out into the yard to try whether it had become sugar. No; but I am not praying for trifles now,' he said, putting his pipe down in the corner and standing with clasped hands before the holy picture. And softened by the thought of Princess Marya, he began to pray as he had not prayed for a long while. He had tears in his eyes and a lump in his throat when Lavrushka came in at the door with papers.

'Blockhead! bursting in when you're not wanted!' said Nikolay, quickly changing his attitude.

'A courier has come,' said Lavrushka in a sleepy voice, 'from the governor, a letter for you.'

'Oh, very well, thanks, you can go!'

Nikolay took the two letters. One was from his mother, the other from Sonya. He knew them from the handwriting, and broke open Sonya's letter first. He had hardly read a few lines when his face turned white and his eyes opened wide in dismay and joy. 'No, it's not possible!' he said aloud. Unable to sit still, he began walking to and fro in the room, holding the letter in both hands as he read it. He skimmed through the letter, then read it through once and again, and shrugging his shoulders and flinging up his hands, he stood still in the middle of the room with wide-open mouth and staring eyes. What he had just been praying for with the assurance that God would answer his prayer had come to pass; but Nikolay was astounded at it as though it were something extraordinary, and as though he had not expected it, and as though the very fact of its coming to pass so quickly proved that it had not come from God, to whom he had been praying, but was some ordinary coincidence.

The knot fastening his freedom, that had seemed so impossible to disentangle, had been undone by this unexpected and, as it seemed to Nikolay, uncalled-for letter from Sonya. She wrote that their late misfortunes, the loss of almost the whole of the Rostovs' property in Moscow, and the countess's frequently expressed desire that Nikolay should marry Princess Bolkonsky, and his silence and coldness of late, all taken together led her to decide to set him free from his promise, and to give him back complete liberty.

'It would be too painful to me to think that I could be a

cause of sorrow and discord in the family which has overwhelmed me with benefits,' she wrote; 'and the one aim of my love is the happiness of those I love, and therefore I beseech you, Nicolas, to consider yourself free, and to know that in spite of everything, no one can love you more truly than your —SONYA.'

Both letters were from Troitsa. The other letter was from the countess. It described the last days in Moscow, the departure, the fire and the loss of the whole of their property. The countess wrote too that Prince Andrey had been among the train of wounded soldiers who had travelled with them. He was still in a very critical condition, but that the doctor said now that there was more hope. Sonya and Natasha were nursing him.

With this letter Nikolay went next day to call on Princess Marya. Neither Nikolay nor Princess Marya said a word as to all that was implied by the words: 'Natasha is nursing him'; but thanks to this letter, Nikolay was brought suddenly into intimate relations, almost those of a kinsman, with the princess.

Next day Rostov escorted Princess Marya as far as Yaroslavl, and a few days later he set off himself to join his regiment.

VIII

SONYA's letter to Nikolay, that had come as an answer to his prayer, was written at Troitsa. It had been called forth in the following way. The idea of marrying Nikolay to a wealthy heiress had taken more and more complete possession of the old countess's mind. She knew that Sonya was the great obstacle in the way of this. And Sonya's life had of late, and especially after the letter in which Nikolay described his meeting with Princess Marya at Bogutcharovo, become more and more difficult in the countess's house. The countess never let slip an opportunity for making some cruel or humiliating allusion to Sonya. But a few days before they set out from Moscow the countess, distressed and overwrought by all that was happening, sent for Sonya, and instead of insistence and upbraiding, besought her with tears and entreaties to

repay all that had been done for her by sacrificing herself, and breaking off her engagement to Nikolay. 'I shall have no peace of mind till you make me this promise,' she said.

Sonya sobbed hysterically, answered through her sobs that she would do anything, that she was ready for anything; but she did not give a direct promise, and in her heart she could not bring herself to what was demanded of her. She had to sacrifice herself for the happiness of the family that had brought her up and provided for her. To sacrifice herself for others was Sonya's habit. Her position in the house was such that only by way of sacrifice could she show her virtues, and she was used to sacrificing herself and liked it. But in every self-sacrificing action hitherto she had been happily conscious that by her very self-sacrifice she was heightening her value in the eyes of herself and others, and becoming worthier of Nikolay, whom she loved beyond everything in life. But now her sacrifice would consist in the renunciation of what constituted for her the whole reward of sacrifice, and the whole meaning of life. And for the first time in her life she felt bitterness against the people who had befriended her only to torment her more poignantly: she felt envy of Natasha, who had never had any experience of the kind, who had never been required to make sacrifices, and made other people sacrifice themselves for her, and was yet loved by every one. And for the first time Sonya felt that there was beginning to grow up out of her quiet, pure love for Nikolay a passionate feeling, which stood above all principles, and virtue, and religion. And under the influence of that passion, Sonya, whose life of dependence had unconsciously trained her to reserve, gave the countess vague, indefinite answers, avoided talking with her, and resolved to wait for a personal interview with Nikolay, not to set him free, but, on the contrary, to bind him to her for ever.

The fuss and the horror of the Rostovs' last days in Moscow had smothered the gloomy thoughts that were weighing on Sonya. She was glad to find an escape from them in practical work. But when she heard of Prince Andrey's presence in their house, in spite of all the genuine compassion she felt for him, and for Natasha, a joyful and superstitious feeling that it was God's will that she should not be parted from Nikolay took possession of her. She knew

Natasha loved no one but Prince Andrey, and had never ceased to love him. She knew that brought together now, under such terrible circumstances, they would love one another again; and that then, owing to the relationship that would (in accordance with the laws of the Orthodox Church) exist between them, Nikolay could not be married to Princess Marya. In spite of all the awfulness of what was happening during the last day or two in Moscow and the first days of the journey, that feeling, that consciousness of the intervention of Providence in her personal affairs, was a source of joy to Sonya. At the Troitsa monastery the Rostovs made the first break in their journey.

In the hostel of the monastery three big rooms were assigned to the Rostovs, one of which was occupied by Prince Andrey. The wounded man was by this time a great deal better. Natasha was sitting with him. In the next room were the count and the countess reverently conversing with the superior, who was paying a visit to his old acquaintances and patrons. Sonya was sitting with them, fretted by curiosity as to what Prince Andrey and Natasha were saying. She heard the sounds of their voices through the door. The door of Prince Andrey's room opened. Natasha came out with an excited face, and not noticing the monk, who rose to meet her, and pulled back his wide sleeve off his right hand, she went up to Sonya and took her by the arm.

'Natasha, what are you about? Come here,' said the countess.

Natasha went up to receive the blessing, and the superior counselled her to turn for aid to God and to His saint.

Immediately after the superior had gone out, Natasha took her friend by the arm, and went with her into the empty third room.

'Sonya, yes, he will live,' she said. 'Sonya, how happy I am, and how wretched! Sonya, darling, everything is just as it used to be. If only he were going to live. He cannot, . . . because . . . he . . . cause . . . ' and Natasha burst into tears.

'Yes! I knew it would be! Thank God,' said Sonya. 'He will live.'

Sonya was no less excited than her friend, both by the latter's grief and fears, and by her own personal reflections, of

After crossing by a forced march behind Pahra to the Tula road, the generals of the Russian army intended to remain at Podolsk, and had no idea of the Tarutino position. But an infinite number of circumstances, among them the reappearance of French troops on the scene, and plans for giving battle, and most of all, the abundance of supplies in Kaluga, led our army to turn even more to the south, and to pass from the Tula to the Kaluga road to Tarutino, a central position between their lines of communication with their supplies. Just as it is impossible to answer the question at what date Moscow was abandoned, it is impossible too to say precisely when and by whom it was decided to move the army to Tarutino. It was only after the army, through the action of innumerable infinitesimally small forces, had been brought to Tarutino, that people began to protest to themselves that that was the course they had desired, and had long foreseen as the right one.

II

THE famous oblique movement consisted simply in this. The Russian troops, which had been retreating directly back from the French, as soon as the French attack ceased, turned off from that direction, and seeing they were not pursued, moved naturally in the direction where they were drawn by the abundance of supplies.

If we imagine, instead of generals of genius at the head of the Russian army, an army acting alone, without leadership of any kind, such an army could have done nothing else but move back again towards Moscow, describing a semicircle through the country that was best provided with necessities, and where supplies were most plentiful.

So natural was this oblique movement from the Nizhni to the Ryazan, Tula, and Kaluga road, that that direction was the one taken by the flying bands of marauders from the Russian army, and the one which the authorities in Petersburg insisted upon Kutuzov's taking. At Tarutino Kutuzov received what was almost a reprimand from the Tsar for moving the army to the Ryazan road, and he was directed to take up the

very position facing Kaluga, in which he was encamped at the time when the Tsar's letter reached him.

After recoiling in the direction of the shock received during the whole campaign, and at the battle of Borodino, the ball of the Russian army, as the force of that blow spent itself, and no new blow came, took the direction that was natural for it.

Kutuzov's merit lay in no sort of military genius, as it is called, in no strategic manœuvre, but in the fact that he alone grasped the significance of what had taken place. He alone grasped even then the significance of the inactivity of the French army: he alone persisted in maintaining that the battle of Borodino was a victory; he alone--the man who from his position as commander-in-chief might have been expected to be the first to be eager for battle--he alone did everything in his power to hold the Russian army back from useless fighting.

The wild beast wounded at Borodino lay where the fleeing hunter had left him; but whether alive and strong, or only feigning, the hunter knew not. All at once a moan was heard from the creature. The moan of that wounded creature, the French army, that betrayed its hopeless plight, was the despatch of Lauriston to the camp of Kutuzov with overtures for peace.

Napoleon, with his conviction that not what was right was right, but whatever came into his head was right, wrote to Kutuzov the first words that occurred to his mind, words that had no meaning at all.

'M. LE PRINCE KOUTOUZOFF,' he wrote, 'I am sending you one of my aides-de-camp to converse with you on various interesting subjects. I desire that your highness will put faith in what he says, especially when he expresses the sentiments of esteem and particular consideration that I have long entertained for your person. This letter having no other object, I pray God to have you in His holy and powerful keeping. (Signed) NAPOLEON.'

'*Moscow, October 30, 1812.*'

'I should be cursed by posterity if I were regarded as the first instigator of any sort of settlement. *Tel est l'esprit actuel de ma nation,*' answered Kutuzov, and went on doing everything in his power to hold the army back from advance.

A month spent by the French army in pillaging Moscow, and by the Russian army quietly encamped at Tarutino, brought about a change in the relative strength of the two armies, a change both in spirit and in numbers, which was all to the advantage of the Russians. Although the position of the French army and its numbers were unknown to the Russians, as soon as their relative strength had changed, a great number of signs began to show that an attack would be inevitable. Among the causes that contributed to bring about this result were Lauriston's mission, and the abundance of provisions at Tarutino, and the reports that were continually coming in from all sides of the inactivity and lack of discipline in the French army, and the filling up of our regiments by recruits, and the fine weather, and the long rest enjoyed by the Russian soldiers, and the impatience to do the work for which they have been brought together, that always arises in troops after repose, and curiosity to know what was going on in the French army, of which they had so long seen nothing, and the daring with which the Russian outposts dashed in among the French encamped at Tarutino, and the news of the easy victories gained by bands of peasants and free-lances over the French, and the envy aroused by them, and the desire of revenge, that every man cherished at heart so long as the French were in Moscow; and—stronger than all—the vague sense growing up in every soldier's heart that the relative strength of the armies had changed, and the preponderance was now on our side. The relative strength of the armies had really changed, and advance had become inevitable. And at once, as surely as the chimes in a clock begin to beat and play when the hand has made the full round of the dial, was this change reflected in the increased activity, and bustle and stir of wheels within wheels in the higher spheres.

III

THE Russian army was commanded by Kutuzov and his staff and by the Tsar from Petersburg. Before the news of the abandonment of Moscow had reached Petersburg, a detailed plan of the whole campaign had been drawn up and sent to Kutuzov, for his guidance. In spite of the fact that this plan had been

made on the supposition that Moscow was still in our hands, it was approved by the staff, and accepted as the plan to be carried out. Kutuzov simply wrote that directions from a distance were always difficult to carry out. And to solve any difficulties that might arise, fresh instructions were sent, together with newer persons, whose duty it was to be to keep a watch on his movements, and to report upon them.

Apart from these new authorities, the whole staff of generals in the Russian army was now transformed. The places of Bagration, who had been killed, and Barclay, who had taken offence and retired, had to be filled. The question was deliberated with the greatest seriousness: whether A should be put in B's place, and B in the place of D, or whether, on the other hand, D in A's place, and so on, as though the matter affected anything whatever except the satisfaction of A and B and D.

In consequence of Kutuzov's hostility to the head officer of his staff, Bennigsen, and the presence of confidential advisers of the Tsar, and these various new appointments, the struggle of parties at headquarters was even more complicated than usual. A was trying to undermine B's position, D to undermine C's position, and so on, in all the possible combinations and permutations. In all these conflicting currents the object of intrigue was for the most part the management of the war, which all these men supposed they were controlling, though it did, in fact, follow its inevitable course quite apart from their action, a course that never corresponded with their schemes, but was the outcome of the forces interacting in the masses. All these schemes, thwarting and stultifying one another, were simply accepted in the higher spheres as the correct reflection of what was bound to come to pass.

'Prince Mihail Ilarionovitch!' the Tsar wrote on the 2nd of October, a letter received by Kutuzov after the battle of Tarutino. 'From the 2nd of September Moscow has been in the hands of the enemy. Your last reports were dated the 20th; and in the course of all this time since, no attempt has been made to act against the enemy, and to relieve the ancient capital, and you have even, from your last reports, retreated further. Serpuhov is by now occupied by a detachment of the enemy, and Tula, with its famous arsenal, of such importance to the army, is in danger. From the reports received from

General Wintzengerode, I see that a corps of the enemy, ten thousand strong, is marching along the Petersburg road. Another, numbering some thousands, is already close upon Dmitrov. A third is advancing along the Vladimir road. A fourth force of considerable strength is stationed between Ruza and Mozhaisk. Napoleon himself was in Moscow on the 25th. In face of these facts, with the enemy's forces split up into these detached bodies, and Napoleon himself with his guards in Moscow, is it possible that the enemy's forces confronting you are too strong to permit of your acting on the offensive? One may, with far more probability, assume that you are being pursued by detachments, or at most a corps by far inferior to the army under your command. It would seem that taking advantage of these circumstances, you might with advantage have attacked forces inferior in strength to your army, and have destroyed them, or at least have forced them to retreat, and have kept in our hands a considerable part of the province now occupied by the enemy, and thereby have averted all danger from Tula and the other towns of the interior. You will be responsible, if the enemy is able to send a considerable body of men to Petersburg, to menace that capital, in which it has been impossible to keep any great number of troops; for with the army under your command, acting with energy and decision, you have ample means at your disposal for averting such a calamity. Recollect that you have still to answer to your humiliated country for the loss of Moscow. You have had experience of my readiness to reward you. That readiness is no less now, but Russia and I have the right to expect from you all the energy, decision, and success, which your intellect, your military talents, and the valour of the troops under your command should guarantee us.'

But while this letter, proving that the change in the relative strength of the armies was by now reflected in opinion at Petersburg, was on its road, Kutuzov had been unable to hold the army back, and a battle had already been fought.

On the 2nd of October, a Cossack Shapovalov, out scouting, shot one hare and wounded a second. Shapovalov was led on in pursuit of the game far into the forest, and came across the left flank of Murat's army, which was encamped and quite off guard. The Cossack told his comrades with laughter the tale of how he had all but fallen into the hands of the French.

The ensign, who heard the story, repeated it to his superior officer. The Cossack was sent for and questioned. The officers of the Cossacks wanted to take advantage of this to carry off some horses from the French, but one of them, who was intimate with some of the higher authorities in the army, mentioned the incident to a general on the staff. On the staff the position of late had been strained to the utmost. A few days previously, Yermolov had gone to Bennigsen and besought him to use his influence with the commander-in-chief to bring about an attack.

‘If I did not know you, I should suppose you did not desire that result. I have only to advise one course for his highness to be sure to adopt the opposite one,’ answered Bennigsen.

The news brought by the Cossack, confirmed by scouts, proved conclusively that the time was ripe. The strained string broke, and the wheels of the clock whirled, and the chimes began to strike. In spite of all his supposed power, his intellect, his experience, and his knowledge of men, Kutuzov, taking into consideration the note from Bennigsen, who was sending a personal report on the subject to the Tsar, the desire expressed by all the generals alike, the desire assumed by them to be the Tsar’s wish, and the news brought by the Cossack, could hold back the inevitable movement no longer, and gave orders for what he regarded as useless and mischievous—gave his assent, in fact, to the accomplished fact.

IV

THE note submitted by Bennigsen, and the report sent in by the Cossacks of the enemy’s left flank being unguarded, were simply the last straws that showed the inevitability of giving the signal for advance, and it was arranged to advance to attack on the 5th of October.

On the morning of the 4th, Kutuzov signed the disposition of the forces. Toll read it to Yermolov, proposing that he should superintend the further instructions for carrying it out.

‘Very good, very good, I haven’t time just now,’ said

Yermolov, and he hurried out of the cottage. The arrangement of the troops as drawn up by Toll was an excellent one. The disposition had been written out, as at Austerlitz, though not in German :

‘The First Column marches here and there, the Second Column occupies this place,’ and so on.

On paper all these columns were in their proper place at a fixed time and annihilated the enemy. Everything had been, as in all such cases, carefully thought of, and as in all such cases not a single column did reach its right place at the right time. When a sufficient number of copies of the disposition were ready, an officer was summoned and sent off to give them to Yermolov, that he might see that instructions were given in accordance with them. A young officer of the horseguards, in waiting on Kutuzov, set off for Yermolov’s quarters, delighted at the importance of the commission with which he was intrusted.

‘Not at home,’ Yermolov’s servant told him. The officer of the horseguards set off to the quarters of the general, with whom Yermolov was often to be found.

‘Not here, nor the general either,’ he was told.

The officer mounted his horse again and rode off to another general’s.

‘No, not at home.’

‘If only I don’t get into trouble for the delay! How annoying!’ thought the officer.

He rode all over the camp. One man told him he had seen Yermolov riding away in company with some other generals; another said he was sure to be at home again by now. The officer was hunting him till six o’clock in the evening without stopping for dinner. Yermolov was nowhere to be found, and no one knew where he was. The officer took a hasty meal at a comrade’s, and trotted back to the advance guard to see Miloradovitch. Miloradovitch, too, was not at home, but there he was told that he was at a ball at General Kikin’s and that, most likely, Yermolov was there too.

‘But where is that?’

‘At Etchikino, that way,’ said an officer of the Cossacks, pointing out to him a country house in the far distance.

‘Out there! beyond our lines!’

‘Two regiments of our fellows have been sent out to the

outposts, and there is a spree going on there now, fine doings! Two bands, three choruses of singers.'

The officer rode out beyond our lines to Etchokino. While yet a long way off, he heard the gay sounds of a soldier's dance tune sung in chorus.

'In the meadows . . . in the meadows,' he heard with a whistle and string music, drowned from time to time in a roar of voices. The officer's spirits, too, rose at these sounds, but at the same time he was in terror lest he should be held responsible for having so long delayed giving the important message intrusted to him. It was by now nearly nine o'clock. He dismounted and walked up to the entrance of a big manor-house that had been left uninjured between the French and the Russian lines. Footmen were bustling about with wines and edibles in the vestibule and the buffet. Choruses were standing under the windows. The officer was led up to a door, and he saw all at once all the most important generals in the army, among them the big, impressive figure of Yermolov. All the generals were standing in a semicircle, laughing loudly, their uniforms unbuttoned, and their faces flushed and animated. In the middle of the room a handsome, short general with a red face, was smartly and jauntily executing the steps of the *trepak*.

'Ha, ha, ha! Bravo, Nikolay Ivanovitch! ha, ha! . . .'

The officer felt doubly guilty in breaking in at such a moment with important business, and he would have waited; but one of the generals caught sight of him, and hearing what he had come for, told Yermolov. The latter, with a frowning face, came out to the officer, and hearing his story, took the papers from him without a word.

'Do you suppose it was by chance that he was not at home?' said a comrade of the officer's who was on the staff, speaking of Yermolov that evening. 'That's all stuff and nonsense; it was all done on purpose. To play a trick on Konovnitsyn. You see, there'll be a pretty kettle of fish to-morrow!'

V

THE decrepit old man, Kutuzov, had bade them wake him early next day, and in the early morning he said his prayers,

dressed, and with a disagreeable consciousness that he had to command in a battle of which he did not approve, he got into his carriage and drove from Letushévka, five versts behind Tarutino, to the place where the attacking columns were to be gathered together. Kutuzov drove along, dropping asleep and waking up again, and listening to hear whether that were the sound of shots on the right, whether the action had not begun. But everything was still quiet. A damp and cloudy autumn day was dawning. As he approached Tarutino, Kutuzov noticed cavalry soldiers leading their horses to a watercourse across the road along which he was driving. Kutuzov looked at them, stopped his carriage, and asked what regiment did they belong to. They belonged to a column which was to have been far away in front in ambush.

‘A mistake, perhaps,’ thought the old commander-in-chief. But as he drove on further, Kutuzov saw infantry regiments with their arms stacked, and the soldiers in their drawers busy cooking porridge and fetching wood. He sent for their officer. The officer submitted that no command to advance had been given.

‘No command . . .’ Kutuzov began, but he checked himself at once, and ordered the senior officer to be summoned to him. Getting out of the carriage, with drooping head he walked to and fro in silence, breathing heavily. When the general staff officer, Eichen, for whom he had sent, arrived, Kutuzov turned purple with rage, not because that officer was to blame for the mistake, but because he was an object of sufficient importance for him to vent his wrath on. And staggering and gasping, the old man fell into that state of fury in which he would sometimes roll on the ground in frenzy, and flew at Eichen, shaking his fists, and shouting abuse in the language of the gutter. Another officer, Captain Brozin, who was in no way to blame, happening to appear, suffered the same fate.

‘What will the blackguards do next? Shoot them! The scoundrels!’ he shouted hoarsely, shaking his fist and staggering. He was in a state of actual physical suffering. He, his highness the commander-in-chief, who was assured by every one that no one in Russia had ever had such power as he, he put into this position—made a laughing-stock to the whole army. ‘Worrying myself, praying over to-day, not sleeping all night, and thinking about everything—all for

nothing!' he thought about himself. 'When I was a mere boy of an officer no one would have dared to make a laughing-stock of me like this . . . And now!' He was in a state of physical suffering, as though from corporal punishment, and could not help expressing it in wrathful and agonised outcries. But soon his strength was exhausted, and looking about him, feeling that he had said a great deal that was unjust, he got into his carriage and drove back in silence.

His wrath once spent did not return again, and Kutuzov, blinking feebly, listened to explanations and self-justifications (Yermolov himself did not put in an appearance till next day), and to the earnest representations of Bennigsen, Konovnitsyn, and Toll that the battle that had not come off should take place on the following day. And again Kutuzov had to acquiesce.

VI

Next day the troops were massed in their appointed places by the evening, and were moving forward in the night. It was an autumn night with a sky overcast by purplish-black clouds, but free from rain. The earth was damp, but not muddy, and the troops advanced noiselessly, except for a hardly audible jingling now and then from the artillery. They were forbidden to talk aloud, to smoke or to strike a light; the horses were kept from neighing. The secrecy of the enterprise increased its attractiveness. The men marched on gaily. Several columns halted, stacked their guns in piles, and lay down on the chilly ground, supposing they had reached their destination. Other columns (the majority) marched all night long, and arrived somewhere, unmistakably not where they were meant to be.

Count Orlov-Denisov with his Cossacks (the detachment of least importance of the lot) was the only one that reached the right place at the right time. This detachment halted at the extreme edge of a forest, on a path from the village of Stromilovo to Dmitrovskoe.

Before dawn Count Orlov, who had fallen asleep, was waked up. A deserter from the French camp was brought to

him. It was a Polish under-officer of Poniatovsky's corps. This under-officer explained in Polish that he had deserted because he had been insulted in the service; because he ought long ago to have been an officer, and was braver than any of them, and so he had thrown them up and wanted to punish them. He said that Murat was camping for the night a verst from them, and that if they would give him a convoy of a hundred men he would take him alive. Count Orlov-Denisov took council with his comrades. The proposition was too alluring to be refused. Every one clamoured to go, every one advised making the attempt. After many disputes and confabulations, it was settled that Major-General Grekov, with two regiments of Cossacks, should go with the Polish deserter.

'Now, remember,' said Count Orlov-Denisov to the Polish deserter, as he dismissed him, 'if you have been lying, I will have you shot like a dog, but if it's true, a hundred crowns.'

The deserter made no reply to these words, and with a resolute air mounted his horse and rode off with Grekov's men, who were hurriedly gathered together. They disappeared into the wood. Count Orlov, shivering from the freshness of the dawning morning, and excited by the enterprise he had undertaken on his own responsibility, came out of the wood, accompanying Grekov, and began scrutinising the enemy's camp, faintly visible now in the deceptive light of the approaching dawn and the smouldering camp-fires. On the open copse on Count Orlov-Denisov's right our columns ought to have been visible. Count Orlov-Denisov looked in that direction; but although they could have been seen even if a long distance away, these columns were not in sight. Count Orlov-Denisov fancied, and his adjutant, who was extremely long-sighted, confirmed the idea, that they were beginning to move in the French camp.

'Oh, of course it's too late,' said Count Orlov, staring at the camp. As so often happens when the man in whom we are putting faith is no longer before our eyes, it all seemed at once perfectly clear and obvious to him that the deserter had been playing them false, that he had been telling them lies, and was only spoiling the whole attack by removing these two regiments, which he was leading away—God only knew where! As if it were possible to capture the general out of such a mass of troops.

'No doubt he was lying, that scoundrel,' said the Count.

'We can turn them back,' said one of the suite, who was feeling just the same mistrust in the undertaking as he gazed at the camp.

'Ah! Yes . . . what do you think, or shall we leave them? Or not?'

'Do you command them to return?'

'To return, yes, to return!' Count Orlov said, with sudden decision, looking at his watch; 'it will be too late; it's quite light.'

And an adjutant galloped into the wood after Grekov. When Grekov came back, Count Orlov-Denisov, excited by giving up this enterprise, and by vainly waiting for the infantry columns, which still did not appear, and by the enemy's being so near (every man in his detachment was feeling the same), resolved to attack.

In a whisper he gave the command: 'Mount!'

The men got into their places, crossed themselves . . . 'In God's name, off!'

'Hurrah!' rang out in the wood, and the Cossacks, with spears lowered, flew gaily, one hundred after another, across the stream into the camp, as though they were being shot out of a sack.

One desperate, frightened scream from the first Frenchman who caught sight of the Cossacks, and every creature in the camp, undressed and half-asleep, was running away, abandoning cannons, muskets, and horses.

If the Cossacks had pursued the French without regard to what they left all around and behind them, they could have captured Murat and all there was there. Their commanding officers tried to make them do so. But there was no making the Cossacks budge when they had got booty and prisoners. No one heeded the word of command. They had taken fifteen hundred prisoners, thirty-eight cannons, flags, and, what was of most consequence in the eyes of the Cossacks, horses, saddles, coverings, and various other objects. All of this they wanted to see after, to secure the prisoners and the cannons, to divide the booty, to shout at and even fight with one another over the spoils; and all this absorbed the Cossacks' attention. The Frenchmen, finding themselves not pursued further, began to rally; they formed into companies

and began firing. Orlov-Denisov still expected the other columns to arrive, and did not advance further.

Meanwhile, in accordance with the disposition—'die erste Colonne marschirt,' and so on—the infantry regiments of the belated columns, under the command of Bennigsen and the direction of Toll, had started off in due course, and had, in the usual way, arrived somewhere, but not where they were intended to arrive. In the usual way too, the soldiers, who had set off gaily, began to halt; there were murmurs of dissatisfaction and a sense of muddle, and they were marched back to some point. Adjutants and generals galloped to and fro, shouting angrily, quarrelling, declaring they had come utterly wrong and were too late, upbraiding some one, and so on; and finally, all washed their hands of the business in despair, and marched on simply in order to get somewhere. 'We must arrive somewhere sooner or later!' And so they did, in fact, arrive somewhere, but not where they were wanted. And some did even reach their destination, but reached it so late that their doing so was of no use at all, and only resulted in their being fired at for nothing. Toll, who in this battle played part of Weieröther in the battle of Austerlitz, ^{and} ^{his} undragging energy from one part of the field—^{and} ^{his} found everything at sixes and sevens. For instance, he found Bagovut's corps in ^{the} broad daylight, though the corps ^{was} long before, and to have gone to ^{the} Disappointed and excited at the ^{fact} one must be to blame for it, Toll, in command of the corps, ^{and} ^{his} him, declaring that he ^{was} old general of placid dis ^{regard} the delays, the muddles, ^{and} the amazement of ever ^{out} out of keeping with ^{the} things to Toll.

Danger, shells, and bullets were just what he wanted in his fury. One of the first bullets killed him, the other bullets killed many of his men. And his division remained for some time under fire for no object whatever.

VII

MEANWHILE another column was to have fallen upon the French in the centre, but of this column Kutuzov was in command. He knew very well that nothing but muddle would come of this battle, begun against his will, and, as far as it was in his power, he held his forces back. He did not move.

Kutuzov rode mutely about on his grey horse, making languid replies to the suggestions for an attack.

'You can all talk about attacking, but you don't see that we don't know how to execute complicated manœuvres,' he said to Miloradovitch, who was begging to be allowed to advance.

'We couldn't take Murat alive in the morning, nor be in our time; now there's nothing to be done!' he said to

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that Murat's troops were in retreat, he gave orders for an advance; but every hundred paces he halted for three-quarters of an hour.

The whole battle was confined to what had been done by the Cossacks of Orlov-Denisov; the rest of the troops simply lost a few hundreds of men for nothing.

In consequence of this battle, Kutuzov received a diamond decoration; Bennigsen, too, was rewarded with diamonds and a hundred thousand roubles; and the other generals, too, received agreeable recognition according to their rank, and more changes were made on the staff.

'That's how things are always done among us, everything topsy-turvy!' the Russian officers and generals said after the battle of Tarutino; just as they say it nowadays, with an assumption that some stupid person had muddled everything, while *we* would have managed quite differently. But the men who speak like this either do not understand what they are talking of, or intentionally deceive themselves. Every battle—Tarutino, Borodino, Austerlitz—fails to come off as those who planned it expected it to do. That is inevitable.

An innumerable collection of freely acting forces (and nowhere is a man freer than on the field of battle, where it is a question of life and death) influence the direction taken by a battle, and that can never be known beforehand and never corresponds with the direction of any one force.

If many forces are acting simultaneously in different directions on any body, the direction of its motion will not correspond with any one of the forces, but will always follow a middle course, the summary of them, what is expressed in mechanics by the diagonal of the parallelogram of forces.

If in the accounts given us by historians, especially by French ones, we find that wars and battles appear to follow a definite plan laid down beforehand, the only deduction we can make from that is that these accounts are not true.

The battle of Tarutino obviously failed to attain the aim which Toll had in view: to lead the army into action in accordance with his disposition of the troops, or the aim which Count Orlov-Denisov may have had: to take Murat prisoner; or the aim of destroying at one blow the whole corps, which Bennigsen and others may have entertained; or the aim of the officer who desired to distinguish himself under fire; or the Cossack, who

wanted to obtain more booty than he did attain, and so on. But if we regard the object of the battle as what was actually accomplished by it, and what was the universal desire of all Russians (the expulsion of the French from Russia and the destruction of their army), it will be perfectly evident that the battle of Tarutino, precisely in consequence of its incongruities, was exactly what was wanted at that period of the campaign. It is difficult or impossible to imagine any issue of that battle more in accordance with that object than its actual result. With the very smallest effort, in spite of the greatest muddle, and with the most trifling loss, the most important results in the whole campaign were obtained—the transition was made from retreat to attack, the weakness of the French was revealed, and the shock was given which was all that was needed to put Napoleon's army to flight.

VIII

NAPOLEON enters Moscow after the brilliant victory *de la Moskowa*: there can be no doubt of the victory, since the French are left in possession of the field of battle. The Russians retreat and leave Moscow—well stocked with provisions, arms, implements, and countless riches—in the hands of Napoleon. The Russian army, of one-half the strength of the French, during the course of a whole month makes no effort to attack. Napoleon's position is most brilliant. One would have supposed that no great genius was needed with an army of double the strength to fall upon the Russian forces and destroy them, to negotiate an advantageous peace; or, in case of negotiations being refused, to make a menacing march upon Petersburg, or even, in case of failure in this, to return to Smolensk or to Vilna, or to remain in Moscow, to retain, in short, the brilliant position in which the French army now found themselves. To do all this it was only necessary to take the simplest and easiest measures: to keep the soldiers from pillage, to prepare winter clothes (of which there was a supply in Moscow amply sufficient for the whole army), and regularly to collect the provisions, of which the supply in Moscow was, on the showing of the French historians, sufficient to feed the

whole army for six months. Napoleon, the greatest of all military geniuses, with absolute power, as historians assert, over the army, did nothing of all this.

Far from doing anything of the sort, he used his power to select out of all the various courses open to him the stupidest and most pernicious of all. Of all the different things Napoleon might have done—spending the winter in Moscow, going to Petersburg, going to Nizhni-Novgorod, going back a little more to the north or to the south, by the road Kutuzov afterwards took—no course one can imagine could have been more ruinous for his army (as the sequel proved) than the one Napoleon actually did adopt; that is, the course of staying in Moscow till October, letting the troops plunder the town, then in hesitation leaving a garrison behind, marching out of Moscow, going to meet Kutuzov and not giving battle, turning to the right and going as far as Maley Yaroslavets, again refusing to risk a battle, and finally retreating, not by the road Kutuzov had taken, but by Mozhaisk and the Smolensk route through devastated country. Let the most skilful tacticians, supposing that Napoleon's object was the destruction of his army, try and devise a series of actions which could, apart from any measures that might be taken by the Russian forces, have ensured with such certainty the complete destruction of the whole French army as the course taken by Napoleon.

This the genius Napoleon did. But to say that Napoleon ruined his army because he wanted to do so, or because he was very stupid, would be just as unjust as to say that Napoleon got his troops to Moscow because he wanted to, and because he was very clever and a great genius.

In both cases his personal activity, having no more force than the personal activity of every soldier, was merely coincidental with the laws by which the event was determined.

Quite falsely (and simply because the sequel did not justify Napoleon's actions) do historians represent Napoleon's faculties as flagging at Moscow. Just as before, and afterwards in the year 1813, he used all his powers and faculties to do the best for himself and his army, Napoleon's activity at this time was no less marvellous than in Egypt, in Italy, in Austria, and in Prussia. We do not know with any certainty how real was the genius of Napoleon in Egypt, where forty centuries looked down upon his greatness, because all his great exploits

there are recounted to us by none but Frenchmen. We cannot judge with certainty of his genius in Austria and Prussia, as the accounts of his doings there must be drawn from French and German sources. And the unaccountable surrender of corps of soldiers without a battle, and of fortresses without a siege, must dispose Germans to postulate Napoleon's genius as the unique explanation of the war as it was waged in Germany. But we have, thank God, no need to plead his genius to cloak our shame. We have paid for the right to look facts simply and squarely in the face, and that right we will not give up.

His activity in Moscow was as marvellous and as full of genius as anywhere else. Command upon command and plan upon plan was continually being issued by him from the time he entered Moscow to the time he left it. The absence of the citizens and of a deputation, and even the burning of Moscow, did not daunt him. He did not lose sight of the welfare of his army, nor of the doings of the enemy, nor of the welfare of the people of Russia, nor the conduct of affairs at Paris, nor of diplomatic negotiations as to the terms of peace.

IX

On the military side, immediately on entering Moscow, Napoleon gives General Sebastiani strict orders to keep a watch on the movements of the Russian army, sends detachments along the various roads, and charges Murat to find Kutuzov. Then he gives careful instructions for the fortification of the Kremlin; then he makes a plan of the coming campaign over the whole map of Russia; that was a work of genius, indeed. On the diplomatic side, Napoleon summons to his presence Captain Yakovlev, who had been robbed and reduced to rags and did not know how to get out of Moscow, expounds to him minutely his whole policy and his magnanimity; and after writing a letter to the Emperor Alexander, in which he considers it his duty to inform his friend and brother that Rastoptchin had performed his duties very badly in Moscow, he despatches Yakovlev with it to Petersburg.

Expounding his views and his magnanimity with equal

minuteness to Tutolmin, he despatches that old man too to Petersburg to open negotiations.

On the judicial side, orders were issued, immediately after the fires broke out, for the guilty persons to be found and executed. And the miscreant Rastoptchin was punished by the order to set fire to his houses.

On the administrative side, Moscow was presented with a constitution. A municipal council was instituted, and the following proclamation was issued :—

‘CITIZENS OF MOSCOW !

‘Your misfortunes have been cruel, but his Majesty the Emperor and King wishes to put an end to them. Terrible examples have shown you how he punishes crime and breach of discipline. Stern measures have been taken to put an end to disorder and to restore public security. A paternal council, chosen from among yourselves, will compose your municipality or town council. It will care for you, for your needs and your interests. The members of it will be distinguished by a red ribbon, which they will wear across the shoulder, and the mayor will wear a white sash over it. But except when discharging their duties, they will wear only a red ribbon round the left arm.

‘The city police are established on their former footing, and they are already restoring order. The government has appointed two general commissioners, or superintendents of police, and twenty commissioners, or police inspectors, stationed in the different quarters of the town. You will recognise them by the white ribbon they will wear round the left arm. Several churches of various denominations have been opened, and divine service is performed in them without hindrance. Your fellow-citizens are returning every day to their dwellings, and orders have been given that they should find in them the aid and protection due to misfortune. These are the measures which the government has adopted to restore order and alleviate your position ; but to attain that end, it is necessary that you should unite your efforts with them ; should forget, if possible, the misfortunes you have suffered ; should look hopefully at a fate that is not so cruel ; should believe that a shameful death inevitably awaits those guilty of violence

had saved his white hands to kiss, he conversed graciously with Tutolmin. Then, as Thiers eloquently recounts, he ordered his soldiers' pay to be distributed among them in the false Russian notes he had counterfeited:—

'Reinforcing the use of these methods by an act worthy of him and of the French army, he had assistance distributed to those who had suffered loss from the fire. But as provisions were too precious to be given to strangers, mostly enemies, Napoleon preferred to furnish them with money for them to provide themselves from without, and ordered paper roubles to be distributed among them.'

With a view to maintaining discipline in the army, orders were continually being issued for severely punishing nonfulfilment of military duty and for putting an end to pillaging.

X

BUT, strange to say, all these arrangements, these efforts and plans, which were no whit inferior to those that had been made on similar occasions before, never touched the root of the matter; like the hands on the face of a clock, when detached from the mechanism, they turned aimlessly and arbitrarily, without catching the wheels.

The plan of campaign, that work of genius, of which Thiers says, that his genius never imagined anything more profound, more skilful, and more admirable, and entering into a polemical discussion with M. Fenn, proves that the composition of this work of genius is to be referred, not to the 4th, but to the 15th of October—that plan never was and never could be put into execution, because it had nothing in common with the actual facts of the position. The fortification of the Kremlin, for which it was necessary to pull down la Mosquée (as Napoleon called the church of Vassily the Blessed) turned out to be perfectly useless. The mining of the Kremlin was only of use for carrying out the desire the Emperor expressed on leaving Moscow, to blow up the Kremlin, like a child that beats the floor against which it has hurt itself. The pursuit of the Russian army, on which Napoleon laid so much stress,

led to an unheard-of result. The French generals lost sight of the sixty thousand men of the Russian army, and it was only, in the words of Thiers, thanks to the skill, and apparently also the genius, of Murat that they succeeded at last in finding, like a lost pin, this army of sixty thousand men.

On the diplomatic side, all Napoleon's expositions of his magnanimity and justice, both to Tutolmin and to Yakovlev (the latter was principally interested in finding himself a great-coat and a conveyance for travelling) turned out to be fruitless. Alexander would not receive these envoys, and made no reply to the message they brought.

On the side of law, of order, after the execution of the supposed incendiaries, the other half of Moscow was burnt down.

The establishment of a municipal council did not check pillage, and was no benefit to any one but the few persons, who were members of it, and were able on the pretext of preserving order to plunder Moscow on their own account, or to save their own property from being plundered.

On the religious side, the difficulty had so easily been settled by Napoleon's visit to a mosque in Egypt, but here similar measures led to no results whatever. Two or three priests, picked up in Moscow, did attempt to carry out Napoleon's desire; but one of them was slapped in the face by a French soldier during the service, and in regard to the other, the following report was made by a French official: 'The priest, whom I had discovered and invited to resume saying the Mass, cleaned and closed the church. In the night they came again to break in the doors, break the padlocks, tear the books, and commit other disorders.'

As for the encouragement of commerce, the proclamation to 'industrious artisans and peasants,' met with no response at all. Industrious artisans there were none in Moscow, and the peasants set upon the messengers who ventured too far from the town with this proclamation and killed them.

The attempts to entertain the people and the troops with theatres were equally unsuccessful. The theatres set up in the Kremlin and Poznyakov's house were closed again immediately, because the actors and actresses were stripped of their belongings by the soldiers.

Even philanthropy did not bring the desired results.

XI

EARLY in the morning of the 6th of October, Pierre came out of the shed, and when he went back, he stood in the doorway, playing with the long bandy-legged, purplish-grey dog, that jumped about him. This dog lived in their shed, sleeping with Karataev, though it sometimes went off on its own account into the town, and came back again. It had probably never belonged to any one, and now it had no master, and no name. The French called it Azor; the soldier who told stories called it Femgalka; Karataev called it 'Grey-coat,' and sometimes 'Floppy.' The lack of a master, of a name, of any particular breed, and even of a definite colour, by no means troubled the purplish-grey dog. Its fluffy tail stood up firm and round like a plume; its bandy legs served it so well that often, as though disdaining to use all four, it would hold one hind-leg gracefully up, and run very quickly and smartly on three paws. Everything was a source of satisfaction to it. At one moment, it was barking with joy, then it would bask in the sun, with a dreamy and thoughtful air, then it would frolic about, playing with a chip or a straw.

Pierre's attire now consisted of a dirty, tattered shirt, the sole relic left of his previous wardrobe, a pair of soldier's drawers, tied with string round the ankles by Karataev's advice, for the sake of warmth, a full peasant's coat and a peasant's cap. Physically Pierre had changed greatly during this period. He no longer seemed stout, though he still had that look of solidity and strength that was characteristic of the Bezuхов family. The lower part of his face was overgrown with beard and moustaches; his long, tangled hair, swarming with lice, formed a mat of curls on his head. His eyes had a look of firmness, calm, and alert readiness, such as had never been seen in Pierre's face before. All his old sluckness, which had shown even in his eyes, was replaced now by a vigorous, alert look of readiness for action and for resistance. His feet were bare.

Pierre looked over the meadow, across which wagons and men on horseback were moving that morning, then far away beyond the river, then at the dog, who was pretending to be

meaning to bite him in earnest, then at his bare feet, which he shifted with pleasure from one position to another, moving the dirty, thick, big toes. And every time he looked at his bare feet, a smile of eager self-satisfaction flitted across his face. The sight of those bare feet reminded him of all he had passed through and learned during this time; and the thought of that was sweet to him.

The weather had for several days been still and clear, with light frosts in the mornings—the so-called ‘old granny’s summer.’

It was warm out of doors in the sunshine, and that warmth was particularly pleasant, with the bracing freshness of the morning frost still in the air.

Over everything, over all objects near and far, lay that magical, crystal-clear brightness, which is only seen at that time in the autumn. In the distance could be seen the Sparrow Hills, with the village, the church, and the great white house. And the leafless trees, and the sand and the stones and roofs of the houses, the green spire of the church, and the angles of the white house in the distance, all stood out in the most delicate outlines with unnatural distinctness in the limpid air. Close at hand stood the familiar ruins of a half-burnt mansion, occupied by French soldiers, with lilac bushes still dark green by the fence. And even this charred and ruined house, which looking revoltingly hideous in bad weather, had a sort of soothing comeliness in the clear, still brightness.

A French corporal, in a smoking-cap, with his coat comfortably unbuttoned, came round the corner of the shed, with a short pipe between his teeth, and with a friendly wink, approached Pierre.

‘What sunshine, *hein* M. Kiril?’ (‘This was what all the French soldiers called Pierre.’) ‘One would say it was spring.’ And the corporal leaned against the door, and offered Pierre his pipe, though he was always offering it, and Pierre always declined it.

‘If one were marching in weather like this,’ he began.

Pierre questioned him what he had heard of the departure of the French, and the corporal told him that almost all the troops were setting out, and that to-day instructions were expected in regard to the prisoners. In the shed in which Pierre was, one of the Russian soldiers, Sokolov, was danger-

ously ill, and Pierre told the corporal that something ought to be done about this soldier. The corporal said that Pierre might set his mind at rest, that they had both travelling and stationary hospitals for such cases, that instructions would be given in regard to the sick, and that in fact every possible contingency was provided for by the authorities.

‘And then, M. Kiril, you have only to say a word to the captain, you know. Oh, he is a man who never forgets anything. Speak to the captain when he makes his round; he will do anything for you.’

The captain of whom the corporal spoke used often to have long conversations with Pierre, and did him all kinds of favours.

‘You see, St. Thomas,’ he said to me the other day, ‘Kiril is a man of education, who speaks French; he is a Russian lord who has had troubles, but he is a man. And he understands . . . If he wants anything, let him tell me, he shall not meet with a refusal. When one has studied, one likes education, you see, and well-bred people. It’s for your own sake I tell you that, M. Kiril. In the affair that happened the other day, if it hadn’t been for you, things would have ended badly.’

(The corporal was alluding to a fight a few days before between the prisoners and the French soldiers, in which Pierre had succeeded in pacifying his companions.) After chatting a little time longer the corporal went away.

Several of the prisoners had heard Pierre talking to the corporal, and they came up immediately to ask what the latter had said. While Pierre was telling his companions what the corporal had said about setting off from Moscow, a thin, sallow, ragged French soldier came up to the door of the shed. With a shy and rapid gesture he put his fingers to his forehead by way of a salute, and addressing Pierre, asked him if the soldier, Platoche, who was making a shirt for him were in this shed.

The French soldiers had been provided with linen and leather a week previously, and had given out the materials to the Russian prisoners to make them boots and shirts.

‘It’s ready, darling, it’s ready!’ said Karataev, coming out with a carefully folded shirt. On account of the heat and for greater convenience in working, Karataev was wearing nothing but a pair of drawers and a tattered shirt, as black as the

earth. He had tied a wisp of bast round his hair, as workmen do, and his round face looked rounder and more pleasing than ever.

'Punctuality is own brother to good business. I said Friday, and so I have done it,' said Platon, smiling and displaying the shirt he had made.

The Frenchman looked about him uneasily, and as though overcoming some hesitation, rapidly slipped off his uniform and put on the shirt. Under his uniform he had no shirt, but a long, greasy, flowered silk waistcoat next his bare, yellow, thin body. The Frenchman was evidently afraid that the prisoners, who were looking at him, would laugh at him, and he made haste to put his head through the shirt. None of the prisoners said a word. 'To be sure, it fits well,' Platon observed, pulling the shirt down. The Frenchman, after putting his head and arms through, looked down at the shirt, and examined the stitching without lifting his eyes.

'Well, darling, this isn't a tailor's, you know, and I had no proper sewing materials, and there's a saying without the right tool you can't even kill a louse properly,' said Karataev, still admiring his own handiwork.

'Very good, thanks; but you must have some stuff left . . .' said the Frenchman.

'It will be more comfortable as it wears to your body,' said Karataev, still admiring his work. 'There, you'll be nice and comfortable.'

'Thanks, thanks, old fellow; but what is left . . .?' repeated the Frenchman, giving Karataev a paper note. 'Give me the pieces that are over.'

Pierre saw that Platon did not want to understand what the Frenchman said, and he looked on without interfering. Karataev thanked him for the rouble and went on admiring his own work. The Frenchman persisted in asking for 'what was left, and asked Pierre to translate what he said.

'What does he want with the pieces?' said Karataev. 'They would have made me capital leg wrappers. Oh well, God bless the man.'

And, looking suddenly crestfallen and melancholy, Karataev took a bundle of remnants out of his bosom and gave it to the Frenchman without looking at him. 'Ach-ma!' he cried, and walked away. The Frenchman looked at the linen, he

hesitated, glanced inquiringly at Pierre, and as though Pierre's eyes had told him something:

'Here, Platoche!' he cried in a shrill voice, suddenly blushing. 'Keep them yourself,' he said, and giving him the remnants, he turned and went out.

'There, look'ee now,' said Karataev, shaking his head. 'They say they're not Christians, but they have souls too. It's true what the old folks used to say: a sweating hand is an open hand, but a dry hand is closefisted. His own back's bare, and yet he has given me this.' Karataev paused for a while, smiling dreamily and gazing at the cuttings of linen. 'But first-rate leg binders they'll make me, my dear,' he added, as he went back into the shed.

XII

Four weeks had passed since Pierre had been taken prisoner. Although the French had offered to transfer him from the common prisoners' shed to the officers', he had remained in the same shed as at first.

In Moscow, wasted by fire and pillage, Pierre passed through hardships almost up to the extreme limit of privation that a man can endure. But, owing to his vigorous health and constitution, of which he had hardly been aware till then; and still more, owing to the fact that these privations came upon him so gradually that it was impossible to say when they began, he was able to support his position, not only with ease, but with positive gladness. And it was just at this time that he attained that peace and content with himself, for which he had always striven in vain before. For long years of his life he had been seeking in various directions for that peace, that harmony with himself, which had struck him so much in the soldiers at Borodino. He had sought for it in philanthropy, in freemasonry, in the dissipations of society, in wine, in heroic feats of self-sacrifice, in his romantic love for Natasha; he had sought it by the path of thought; and all his researches and all his efforts had failed him. And now without any thought of his own, he had gained that peace and that harmony with himself simply through the horror of death, through hardships,

through what he had seen in Karataev. Those fearful moments that he had lived through during the execution had, as it were, washed for ever from his imagination and his memory the disturbing ideas and feelings that had once seemed to him so important. No thought came to him of Russia, of the war, of politics, or of Napoleon. It seemed obvious to him that all that did not concern him, that he was not called upon and so was not able to judge of all that. 'Russia and summer never do well together,' he repeated Karataev's words, and those words soothed him strangely. His project of killing Napoleon, and his calculations of the cabalistic numbers, and of the beast of the Apocalypse struck him now as incomprehensible and positively ludicrous. His anger with his wife, and his dread of his name being disgraced by her, seemed to him trivial and amusing. What business of his was it, if that woman chose to lead somewhere away from him the life that suited her tastes? What did it matter to any one—least of all to him—whether they found out or not that their prisoner's name was Count Bezuhov.

He often thought now of his conversation with Prince Andrey, and agreed fully with his friend, though he put a somewhat different construction on his meaning. Prince Andrey had said and thought that happiness is only negative, but he had said this with a shade of bitterness and irony. It was as though in saying this he had expressed another thought—that all the strivings towards positive happiness, that are innate in us, were only given us for our torment. But Pierre recognised the truth of the main idea with no such undercurrent of feeling. The absence of suffering, the satisfaction of needs, and following upon that, freedom in the choice of occupation, that is, of one's manner of life, seemed to Pierre the highest and most certain happiness of man. Only here and now for the first time in his life Pierre fully appreciated the enjoyment of eating when he was hungry, of drinking when he was thirsty, of sleep when he was sleepy, of warmth when he was cold, of talking to a fellow creature when he wanted to talk and to hear men's voices. The satisfaction of his needs—good food, cleanliness, freedom—seemed to Pierre now that he was deprived of them to be perfect happiness; and the choice of his occupation, that is, of his manner of life now that that choice was so limited, seemed to him such an

easy matter that he forgot that a superfluity of the conveniences of life destroys all happiness in satisfying the physical needs, while a great freedom in the choice of occupation, that freedom which education, wealth, and position in society had given him, makes the choice of occupations exceedingly difficult, and destroys the very desire and possibility of occupation.

All Pierre's dreams now turned to the time when he would be free. And yet, in all his later life, Pierre thought and spoke with enthusiasm of that month of imprisonment, of those intense and joyful sensations that could never be recalled, and above all of that full, spiritual peace, of that perfect, inward freedom, of which he had only experience at that period.

On the first day, when, getting up early in the morning, he came out of the shed into the dawn, and saw the cupolas and the crosses of the New Monastery of the Virgin, all still in darkness, saw the hoar frost on the long grass, saw the slopes of the Sparrow Hills and the wood-clad banks of the encircling river vanishing into the purple distance, when he felt the contact of the fresh air and heard the sounds of the rooks flying out of Moscow across the fields, and when flashes of light suddenly gleamed out of the east and the sun's rim floated triumphantly up from behind a cloud, and cupolas and crosses and hoar frost and the horizon and the river were all sparkling in the glad light, Pierre felt a new feeling of joy and vigour in life such as he had never experienced before.

And that feeling had not left him during the whole period of his imprisonment, but on the contrary had gone on growing in him as the hardships of his position increased.

That feeling—of being ready for anything, of moral alertness—was strengthened in Pierre by the high opinion in which he began to be held by his companions very soon after he entered the shed. His knowledge of languages, the respect shown him by the French, the good-nature with which he gave away anything he was asked for (he received the allowance of three roubles a week, given to officers among the prisoners), the strength he showed in driving nails into the wall, the gentleness of his behaviour to his companions, and his capacity—which seemed to them mysterious—of sitting stockstill doing nothing and plunged in thought, all made him seem to the soldiers a rather mysterious creature of a higher order. The very peculiarities that in the society he had previously lived

in had been a source of embarrassment, if not of annoyance—his strength, his disdain for the comforts of life, his absent-mindedness, his good nature—here among these men gave him the prestige almost of a hero. And Pierre felt that their view of him brought its duties.

XIII

ON the night of the 6th of October, the march of the retreating French army began: kitchens and shanties were broken up, wagons were packed, and troops and trains of baggage began moving.

At seven o'clock in the morning an escort of French soldiers in marching order, in shakoes, with guns, knapsacks, and huge sacks, stood before the sheds and a running fire of eager French talk, interspersed with oaths, was kept up all along the line.

In the shed they were ready, dressed and belted and shod, only waiting for the word of command to come out. The sick soldier, Sokolov, pale and thin, with blue rings round his eyes, sat alone in his place, without boots or out-of-door clothes on. His eyes, that looked prominent from the thinness of his face, gazed inquiringly at his companions, who took no notice of him, and he uttered low groans at regular intervals. It was evidently not so much his sufferings—he was ill with dysentery—as the dread and grief of being left alone that made him groan.

Pierre was shod with a pair of slippers that Karataev had made for him out of the leather cover of a tea-chest, brought him by a Frenchman for soling his boots. With a cord tied round for a belt, he went up to the sick man, and squatted on his heels beside him.

'Come, Sokolov, they are not going away altogether, you know. They have a hospital here. Very likely you will be better off than we others,' said Pierre.

'O Lord! it will be the death of me! O Lord!' the soldier groaned more loudly.

'Well, I will ask them again in a minute,' said Pierre, and getting up, he went to the door of the shed. While Pierre was going to the door, the same corporal, who had on the

previous day offered Pierre a pipe, came in from outside, accompanied by two soldiers. Both the corporal and the soldiers were in marching order, with knapsacks on and shakoës, with straps buttoned, that changed their familiar faces.

The corporal had come to the door so as to shut it in accordance with the orders given him. Before getting them out, he had to count over the prisoners.

'Corporal, what is to be done with the sick man?' Pierre was beginning, but at the very moment that he spoke the words he doubted whether it were the corporal he knew or some stranger—the corporal was so unlike himself at that moment. Moreover, at the moment Pierre was speaking, the roll of drums was suddenly heard on both sides. The corporal scowled at Pierre's words, and uttering a meaningless oath, he slammed the door. It was half-dark now in the shed; the drums beat a sharp tattoo on both sides, drowning the sick man's groans.

'Here it is! . . . Here it is again!' Pierre said to himself, and an involuntary shudder run down his back. In the changed face of the corporal, in the sound of his voice, in the stimulating and deafening din of the drums, Pierre recognised that mysterious, unsympathetic force which drove men, against their will, to do their fellow-creatures to death; that force, the effect of which he had seen at the execution. To be afraid, to try and avoid that force, to appeal with entreaties or with exhortations to the men who were serving as its instruments, was useless. That Pierre knew now. One could but wait and be patient. Pierre did not go near the sick man again, and did not look round at him. He stood at the door of the shed in silence, scowling.

When the doors of the shed were opened, and the prisoners, huddling against one another like a flock of sheep, crowded in the entry, Pierre pushed in front of them, and went up to the very captain who was, so the corporal had declared, ready to do anything for him. The captain was in marching trim, and from his face, too, there looked out the same 'it' Pierre had recognised in the corporal's words and in the roll of the drums.

'*Filer, filer!*' the captain was saying, frowning sternly, and looking at the prisoners crowding by him.

Pierre knew his effort would be in vain, yet he went up to him.

'Well, what is it?' said the officer, scanning him coldly, as though he did not recognise him. Pierre spoke of the sick prisoner.

'He can walk, damn him!' said the captain.

'*Filerz, filerz!*' he went on, without looking at Pierre.

'Well, no, he is in agony . . .!' Pierre was beginning.

'*Voulez-vous bien?*' . . . shouted the captain, scowling malignantly.

'Dram-da-da-dam, dam-dam,' rattled the drums, and Pierre knew that the mysterious force had already complete possession of those men, and that to say anything more now was useless.

The officers among the prisoners were separated from the soldiers and ordered to march in front.

The officers, among whom was Pierre, were thirty in number; the soldiers three hundred.

These officers, who had come out of other sheds, were all strangers to Pierre, and much better dressed than he was. They looked at him in his queer foot-gear with aloof and mistrustful eyes. Not far from Pierre walked a stout major, with a fat, sallow, irascible countenance. He was dressed in a Kazan gown, girt with a linen band, and obviously enjoyed the general respect of his companion prisoners. He held his tobacco-pouch in one hand thrust into his bosom; with the other he pressed the stem of his pipe. This major, panting and puffing, grumbled angrily at every one for pushing against him, as he fancied, and for hurrying when there was no need of hurry, and for wondering when there was nothing to wonder at. Another, a thin, little officer, addressed remarks to every one, making conjectures where they were being taken now, and how far they would go that day. An official, in felt high boots and a commissariat uniform, ran from side to side to get a good view of the results of the fire in Moscow, making loud observations on what was burnt, and saying what this or that district of the town was as it came into view. A third officer, of Polish extraction by his accent, was arguing with the commissariat official, trying to prove to him that he was mistaken in his identification of the various quarters of Moscow.

'Why dispute?' said the Major angrily. 'Whether it's

St. Nikola or St. Vlas, it's no matter. You see that it's all burnt, and that's all about it. . . . Why are you pushing, isn't the road wide enough?' he said, angrily addressing a man who had passed behind him and had not pushed against him at all.

'Aie, aie, aie, what have they been doing?' the voices of the prisoners could be heard crying on one side and on another as they looked at the burnt districts. 'Zamoskvor-yetche, too, and Zubovo, and in the Kremlin. . . . Look, there's not half left. Why, didn't I tell you all Zamoskvor-yetche was gone, and so it is.'

'Well, you know it is burnt, well, why argue about it?' said the major.

Passing through Hamovniki (one of the few quarters of Moscow that had not been burnt) by the church, the whole crowd of prisoners huddled suddenly on one side, and exclamations of horror and aversion were heard.

'The wretches! The heathens! Yes; a dead man; a dead man; it is . . . They have smeared it with something.'

Pierre, too, drew near the church, where was the object that had called forth these exclamations, and he dimly discerned something leaning against the fence of the church enclosure. From the words of his companions, who saw better than he did, he learnt that it was the dead body of a man, propped up in a standing posture by the fence, with the face smeared with soot.

'Move on, damn you! Go on, thirty thousand devils!' . . . They heard the escort swearing, and the French soldiers, with fresh vindictiveness, used the flat sides of their swords to drive on the prisoners, who had lingered to look at the dead man.

XIV

THROUGH the lanes of Hamovniki, the prisoners marched alone with their escort, a train of carts and wagons, belonging to the soldiers of the escort, following behind them. But as they came out to the provision shops they found themselves in the middle of a huge train of artillery, moving with difficulty, and mixed up with private baggage-wagons.

At the bridge itself the whole mass halted, waiting for the foremost to get across. From the bridge the prisoners got a view of endless trains of baggage-wagons in front and behind. On the right, where the Kaluga road turns by Neskutchny Gardens, endless files of troops and wagons stretched away into the distance. These were the troops of Beauharnais's corps, which had set off before all the rest. Behind, along the riverside, and across Kamenny bridge, stretched the troops and transport of Ney's corps.

Davoust's troops, to which the prisoners belonged, were crossing by the Crimean Ford, and part had already entered Kaluga Street. But the baggage-trains were so long that the last wagons of Beauharnais's corps had not yet got out of Moscow into the Kaluga Street, while the vanguard of Ney's troops had already emerged from Bolshaya Ordynka.

After crossing the Crimean Ford, the prisoners moved a few steps at a time and then halted, and again moved forward, and the crowd of vehicles and people grew greater and greater on all sides. After taking over an hour in crossing the few hundred furlongs which separates the bridge from Kaluga Street and getting far as the square where the Zamoskvoryetche streets join into Kaluga Street, the prisoners were jammed in a close block and kept standing for several hours at the cross roads. On all sides there was an unceasing sound, like the roar of the sea, of rumbling wheels, and tramping troops, and incessant shouts of anger and loud abuse. Pierre stood squeezed against the wall of a charred house, listening to that sound, which in his imagination melted off into the roll of drums.

Several of the Russian officers clambered up on to the wall of the burnt house by which Pierre stood so as to get a better view.

'The crowds! What crowds! . . . They have even loaded goods on the cannons! Look at the furs! . . . ' they kept saying. 'I say, the vermin, they have been pillaging. . . . Look at what that one has got behind, on the cart. . . . Why, they are holy pictures, by God! . . . Those must be Germans. And a Russian peasant; by God! . . . Ah; the wretches! . . . See, how he's loaded; he can hardly move! Look, I say, chaises; they have got hold of them, too! . . . See, he has perched on the boxes. Heavens! . . . They have

started fighting! . . . That's right; hit him in the face! We shan't get by before evening like this. Look, look! . . . Why that must surely be Napoleon himself. Do you see the horses! with the monograms and a crown! That's a portable house. He has dropped his sack, and doesn't see it. Fighting again. . . . A woman with a baby, and good-looking, too! Yes, I dare say; that's the way they will let you pass. . . . Look; why, there's no end to it. Russian wenches, I do declare they are. See how comfortable they are in the carriages!'

Again a wave of general curiosity, as at the church in Hamovniky, carried all the prisoners forward towards the road, and Pierre, thanks to his height, saw over the heads of the others what attracted the prisoners' curiosity. Three carriages were blocked between caissons, and in them a number of women with rouged faces, decked out in flaring colours, were sitting closely packed together, shouting something in shrill voices.

From the moment when Pierre had recognised ^{an} ~~thing~~ manifestation of that mysterious force, nothing ~~so~~ ^{he ob-} to him strange or terrible; not the corpse with its ~~family~~ ^{ly} ~~looked~~ for a jest, nor these women hurrying away, nor the ~~be-~~ ^h ruins of Moscow. All that Pierre saw now made hardly an impression on him—as though his soul, in preparation for a hard struggle, refused to receive any impression that might weaken it.

The carriages of women drove by. They were followed again by carts, soldiers, wagons, soldiers, carriages, soldiers, caissons, and again soldiers, and at rare intervals women.

Pierre did not see the people separately; he saw only their movement.

All these men and horses seemed, as it were, driven along by some unseen force. During the hour in which Pierre watched them they all were swept out of the different streets with the same one desire to get on as quickly as possible. All of them, alike hindered by the rest, began to get angry and to fight. The same oaths were bandied to and fro, and white teeth flashed, and every frowning face wore the same look of reckless determination and cold cruelty, which had struck Pierre in the morning in the corporal's face, while the drums were beating.

It was almost evening when the officer in command of their escort rallied his men, and with shouts and oaths forced his way in among the baggage-trains; and the prisoners, surrounded on all sides, came out on the Kaluga road.

They marched very quickly without pausing, and only halted when the sun was setting. The baggage-carts were moved up close to one another, and the men began to prepare for the night. Every one seemed ill-humoured and dissatisfied. Oaths, angry shouts, and fighting could be heard on all sides till a late hour. A carriage, which had been following the escort, had driven into one of their carts and run a shaft into it. Several soldiers ran up to the cart from different sides; some hit the carriage horses on the head as they turned them round, others were fighting among themselves, and Pierre saw one German seriously wounded by a blow from the flat side of a sword on his head.

It seemed as though now when they had come to a standstill in the midst of the open country, in the cold twilight of the autumn evening, all these men were experiencing the same feeling of unpleasant awakening from the hurry and eager impulse forward that had carried them all away at setting off. Now standing still, all as it were grasped that they knew not where they were going, and that there was much pain and hardship in store for them on the journey.

At this halting-place, the prisoners were even more roughly treated by their escort than at starting. They were for the first time given horseflesh to eat.

In every one of the escort, from the officers to the lowest soldier, could be seen a sort of personal spite against every one of the prisoners, in surprising contrast with the friendly relations that had existed between them before.

This spite was increased when, on counting over the prisoners, it was discovered that in the bustle of getting out of Moscow one Russian soldier had managed to run away by pretending to be seized with colic. Pierre had seen a Frenchman beat a Russian soldier unmercifully for moving too far from the road, and heard the captain, who had been his friend, reprimanding an under-officer for the escape of the prisoner, and threatening him with court-martial. On the under-officer's urging that the prisoner was ill and could not walk, the officer said that their orders were to shoot those who

should lag behind. Pierre felt that that fatal force which had crushed him at the execution, and had been imperceptible during his imprisonment, had now again the mastery of his existence. He was afraid; but he felt, too, that as that fatal force strove to crush him, there was growing up in his soul and gathering strength a force of life that was independent of it. Pierre supped on soup made of rye flour and horseflesh, and talked a little with his companions.

Neither Pierre nor any of his companions talked of what they had seen in Moscow, nor of the harsh treatment they received from the French, nor of the orders to shoot them, which had been announced to them. As though in reaction against their more depressing position, all were particularly gay and lively. They talked of personal reminiscences, of amusing incidents they had seen as they marched, and avoided touching on their present position.

The sun had long ago set. Stars were shining brightly here and there in the sky; there was a red flush, as of a conflagration on the horizon, where the full moon was rising, and the vast, red ball seemed trembling strangely in the grey darkness. It became quite light. The evening was over, but the night had not yet begun. Pierre left his new companions and walked between the camp-fires to the other side of the road, where he had been told that the common prisoners were camping. He wanted to talk to them. On the road a French sentinel stopped him and bade him go back.

Pierre did go back, but not to the camp-fire where his companions were, but to an unharnessed wagon where there was nobody. Tucking his legs up under him, and dropping his head, he sat down on the cold ground against the wagon wheel, and sat there a long while motionless, thinking. More than an hour passed by. No one disturbed Pierre. Suddenly he burst into such a loud roar of his fat, good-humoured laughter, that men looked round on every side in astonishment at this strange and obviously solitary laughter. 'Ha, ha, ha!' laughed Pierre. And he talked aloud to himself. 'The soldier did not let me pass. They have taken me—shut me up. They keep me prisoner. Who is "me"? Me? Me—my immortal soul! Ha, ha, ha! . . . Ha, ha, ha! . . . ' he laughed, with the tears starting into his eyes.

A man got up and came to see what this strange, big man

was laughing at all by himself. Pierre left off laughing, got up, walked away from the inquisitive intruder, and looked about him.

The immense, endless bivouac, which had been full of the sound of crackling fires and men talking, had sunk to rest; the red camp-fires burnt low and dim. High overhead in the lucid sky stood the full moon. Forests and fields, that before could not be seen beyond the camp, came into view now in the distance. And beyond those fields and forests could be seen the bright, shifting, alluring, boundless distance. Pierre glanced at the sky, at the far-away, twinkling stars. 'And all that is mine, and all that is in me, and all that is I!' thought Pierre. 'And all this they caught and shut up in a shed closed in with boards!' He smiled and went to lie down to sleep beside his companions.

XV

EARLY in October another messenger came to Kutuzov from Napoleon with overtures for peace and a letter, falsely professing to come from Moscow, though Napoleon was in fact not far ahead of Kutuzov on the old Kaluga road. Kutuzov answered this letter as he had done the first one, brought him by Lauriston; he said that there could be no question of peace.

Soon after this Dorohov's irregulars, which were moving on the left of Tarutino, sent a report that French troops had appeared at Pominское, that these troops were of Broussier's division, and that that division, being separate from the rest of the army, might easily be cut to pieces. The soldiers and officers again clamoured for action. The staff generals, elated by the easy victory of Tarutino, urged on Kutuzov that Dorohov's suggestion should be acted upon.

Kutuzov did not consider any action necessary. A middle course, as was inevitable, was adopted; a small detachment was sent to Pominское to attack Broussier.

By strange chance this appointment, a most difficult and most important one, as it turned out to be later, was given to Dolgurov, that modest little general, whom no one has depicted to us making plans of campaign, dashing at the head

of regiments, dropping crosses about batteries, or doing anything of the kind; whom people looked on and spoke of as lacking decision and penetration, though all through the Russian wars with the French, from Austerlitz to the year 1813, we always find him in command where the position is particularly difficult. At Austerlitz he was the last to remain at the ford of Augest, rallying the regiments, saving what he could, when all was flight and ruin, and not a single other general was to be found in the rearguard. When ill with fever, he marched with twenty thousand men to Smolensk to defend the town against the whole of Napoleon's army. In Smolensk he had only just fallen asleep at the Malahovsky gates in a paroxysm of fever when he was waked by the cannonade of Smolensk, and Smolensk held out a whole day. At Borodino when Bagration was killed, and nine-tenths of the men of our left flank had been slain, and the fire of all the French artillery was turned upon it, Kutuzov made haste to recall another general he had sent by mistake, and sent there no other than Dohturov, who was said to be lacking in decision and penetration. And unpretentious little Dohturov went there, and Borodino became the greatest glory of the Russian arms. And many of its heroes have been celebrated in prose and verse, but of Dohturov hardly a word. Again Dohturov was sent to Lominskoe, and from there to Maley Yaroslavets, the place where the last battle was fought with the French, and where it is plain the final destruction of the French army really begun. And again many heroes and men of genius are described to us in accounts of this period of the campaign, but of Dohturov nothing is said, or but few words of dubious praise. This silence in regard to Dohturov is the plainest testimony to his merits.

It is natural that a man who does not understand the working of a machine should suppose, when he sees it in action, that a shaving that has fallen into it by chance, and flaps about in it, hindering its progress, is the most important part of the mechanism. Any one who does not understand the construction of the machine cannot conceive that this shaving is only clogging and spoiling it, while the little cog-wheel, which turns noiselessly, is one of the most essential parts of the machine.

On the 10th of October Dohturov had marched halfway to

Fominskoe, and halted at the village of Aristovo, making every preparation for exactly carrying out the orders given him. On the same day the whole French army, after reaching in its spasmodic rush as far as Murat's position, seemingly with the object of giving battle, suddenly, with no apparent cause, turned off to the left to the new Kaluga road, and began marching into Fominskoe, where Broussier had before been alone. Dohturov had under his command at the time only Dorohov's troops and the two small detachments of Figner and Seslavin.

On the evening of the 11th of October, Seslavin came to the general at Aristovo with a French prisoner of the Guards. The prisoner said that the troops that had reached Fominskoe that day were the advance guard of the whole army; that Napoleon was with them; that the whole army had marched out of Moscow five days before. The same evening a house-serf coming from Borovsk brought word that he had seen an immense army entering that town. Dorohov's Cossacks reported that they had seen the French guards marching along the road to Borovsk. From all this it was evident that where they had expected to find one division there was now the whole army of the French, marching from Moscow in an unexpected direction—along the old Kaluga road. Dohturov was unwilling to take any action, as it was not clear to him now where his duty lay. He had received instructions to attack Fominskoe. But there had then been only Broussier at Fominskoe, and now the whole French army was there. Yermolov wanted to act on his own judgment, but Dohturov insisted that he must have instructions from his highness the commander-in-chief. It was resolved to send a report to the staff.

For this purpose they chose a capable officer, Bolhovitinov, who was to take a written report, and to explain the whole matter verbally. At midnight Bolhovitinov received his despatch and his verbal instructions, and galloped off to headquarters, accompanied by a Cossack with spare horses.

XVI

It was a dark, warm autumn night. Rain had been falling for the last four days. Changing horses twice, Bolhovitinov galloped in an hour and a half thirty versts over a muddy, slippery road. He reached Letashevko after one o'clock in the night. Dismounting at a hut, on the hurdle fence of which was the inscription 'Headquarters of the Staff,' and letting his horse go, he walked into the dark entry.

'The general on duty at once! Very important!' he cried to some one, who jumped up, wheezing in the darkness.

'His honour has been very unwell since the evening; he has not slept for three nights,' an orderly's voice whispered, interposing. 'You must wake the captain first.'

'Very important from General Dohturov,' said Bolhovitinov, feeling for the opened door and going in.

The orderly went in before him, and began waking some one up. 'Your honour, your honour, a courier.'

'What? what? from whom?' said a sleepy voice.

'From Dohturov and from Alexey Petrovitch. Napoleon is at Pomminskoe,' said Bolhovitinov, not seeing the speaker in the darkness, but assuming from the voice that it was not Konovnitsyn.

The man who had been waked yawned and stretched. 'I don't want to wake him,' he said, fumbling for something. 'He's ill! Perhaps it's only a rumour.'

'Here is the report,' said Bolhovitinov. 'My instructions are to give it at once to the general on duty.'

'Wait a minute, I'll strike a light. What do you do with things, damn you!' said the sleepy voice addressing the orderly. The speaker was Shtcherbinin, Konovnitsyn's adjutant. 'I have found it, I have found it,' he added.

The orderly struck a light, Shtcherbinin felt for a candlestick.

'Ah, the nasty beasts!' he said with disgust.

By the light of the sparks in the tinderbox Bolhovitinov had a glimpse of Shtcherbinin's youthful face, and in a corner another man asleep. This was Konovnitsyn.

When the tinder broke first into a blue and then into a

red flame, Shtcherbinin lighted a tallow candle—the cockroaches that had been gnawing it ran away in all directions—and looked at the messenger. Bolhovitinov was bespattered all over, and on rubbing his face with his sleeve, had smudged that too with mud.

‘But who sends the report?’ said Shtcherbinin, taking the packet.

‘The news is certain,’ said Bolhovitinov. ‘Prisoners and Cossacks and spies, all tell the same story.’

‘Well there’s no help for it, we must wake him,’ said Shtcherbinin, getting up and going to the sleeping man who wore a nightcap and was covered up with a military cloak. ‘Pyotr Petrovitch!’ he said. Konovnitsyn did not stir. ‘Wanted at headquarters!’ he said with a smile, knowing these words would be sure to wake him. And the head in the nightcap was in fact lifted at once. Konovnitsyn’s strong, handsome face, with feverishly swollen cheeks, still wore for an instant a far-away, dreamy look, but he gave a sudden start and his face resumed its customary expression of calmness and strength.

‘Well, what is it? From whom?’ he asked at once, but with no haste, blinking at the light. Hearing what the officer had to tell him, Konovnitsyn broke open the packet and read it. He had hardly read it before he dropped his feet in worsted stockings on to the earth floor and began putting on his boots. Then he took off the nightcap, and combing his hair, put on a forage cap.

‘Did you get here quickly? Let us go to his highness.’

Konovnitsyn understood at once that the news was of great importance, and that they must lose no time. As to whether it were good news or bad, he had no opinion and did not even put the question to himself. That did not interest him. He looked at the whole subject of the war, not with his intellect, not with his reason, but with something different. In his heart he had a deep, unaltered conviction that all would be well, yet that he ought not to believe in this, and still more ought not to say so, but ought simply to do his duty. And that he did do, giving all his energies to it.

Pyotr Petrovitch Konovnitsyn, like Dohturov, is simply as a formality included in the list of the so-called heroes of 1812 with the Barclays, Raevskys, Yermolovs, Platovs and Milora-

dovitchs. Like Dohturov, he had the reputation of being a man of very limited capacities and information; and, like Dohturov, he never proposed plans of campaign, but was always to be found in the most difficult position. Ever since he had been appointed the general on duty, he had slept with his door open, and given orders to be waked on the arrival of any messenger. In battle he was always under fire, so that Kutuzov even reproached him for it, and was afraid to send him to the front. Like Dohturov, he was one of those inconspicuous cogwheels, which, moving without creaking or rattling, make up the most essential part of the machine.

Coming out of the hut into the damp, dark night, Konovnitsyn frowned, partly from his headache getting worse, and partly from the disagreeable thought that occurred to him of the stir this would make in all the nest of influential persons on the staff; of its effect on Bennigsen in particular, who since the battle of Tarutino had been at daggers drawn with Kutuzov; of the suppositions and discussions and orders and counter orders. And the presentiment of all that was disagreeable to him, though he knew it to be inevitable.

Toll, to whom he went to communicate the news, did in fact begin at once expounding his views on the situation to the general who shared his abode; and Konovnitsyn, after listening in weary silence, reminded him that they must go to his highness.

XVII

LIKE all old people, Kutuzov slept little at night. He often dropped into sudden naps during the daytime, but at night he lay on his bed without undressing, and generally not asleep but thinking.

He was lying like that now on his bedstead, his huge, heavy, misshapen head leaning on his fat hand. He was thinking with his one eye wide open, gazing into the darkness.

Since Bennigsen, who was in correspondence with the Tsar and had more weight than all the rest of the staff, had avoided him, Kutuzov was more at ease so far as not being compelled to lead his soldiers into useless offensive operations. The lesson of Tarutino and the day before the battle, a memory

that rankled in Kutuzov's mind, must, he thought, have its effect on them too.

'They ought to understand that we can but lose by taking the offensive. Time and patience, these are my champions!' thought Kutuzov. He knew the apple must not be picked while it was green. It will fall of itself when ripe, but if you pick it green, you spoil the apple and the tree and set your teeth on edge. Like an experienced hunter, he knew the beast was wounded, wounded as only the whole force of Russia could wound it; but whether to death or not, was a question not yet solved. Now from the sending of Lauriston and Bertemy, and from the reports brought by the irregulars, Kutuzov was almost sure that the wound was a deadly one. But more proof was wanted; he must wait.

'They want to run and look how they have wounded him. Wait a bit, you will see. Always manoeuvres, attacks,' he thought. 'What for? Anything to distinguish themselves. As though there were any fun in fighting. They are like children from whom you can never get a sensible view of things because they all want to show how well they can fight. But that's not the point now. And what skilful manoeuvres all these fellows propose! They think that when they have thought of two or three contingencies (he recalled the general plan from Petersburg) that they have thought of all of them. And there is no limit to them!'

The unanswered question, whether the wound dealt at Borodino were mortal or not, had been for a whole month hanging over Kutuzov's head. On one side, the French had taken possession of Moscow. On the other side, in all his being, Kutuzov felt beyond all doubt that the terrible blow for which, together with all the Russians, he had strained all his strength must have been mortal. But in any case proofs were wanted, and he had been waiting for them now a month, and as time went on he grew more impatient. As he lay on his bed through sleepless nights, he did the very thing these younger generals did, the very thing he found fault with in them. He imagined all possible contingencies, just like the younger generation, but with this difference that he based no conclusion on these suppositions, and that he saw these contingencies not as two or three, but as thousands. The more he pondered, the more of them he saw. He imagined all sorts of

movements of Napoleon's army, acting as a whole or in part, on Petersburg, against him, to out-flank him (that was what he was most afraid of), and also the possibility that Napoleon would fight against him with his own weapon, that he would stay on in Moscow waiting for him to move. Kutuzov even imagined Napoleon's army marching back to Medyn and Yuhnov. But the one thing he could not foresee was what happened—the mad, convulsive stampede of Napoleon's army during the first eleven days of its march from Moscow—the stampede that made possible what Kutuzov did not yet dare to think about, the complete annihilation of the French. Dorohov's report of Broussier's division, the news brought by the irregulars of the miseries of Napoleon's army, rumours of preparations for leaving Moscow, all confirmed the supposition that the French army was beaten and preparing to take flight. But all this was merely supposition, that seemed of weight to the younger men, but not to Kutuzov. With his sixty years' experience he knew how much weight to attach to rumours; he knew how ready men are when they desire anything to manipulate all evidence so as to confirm what they desire; and he knew how readily in that case they let everything of an opposite significance pass unheeded. And the more Kutuzov desired this supposition to be correct, the less he permitted himself to believe it. This question absorbed all his spiritual energies. All the rest was for him the mere customary performance of the routine of life. Such a customary performance and observance of routine were his conversations with the staff-officers, his letters to Madame de Staël that he wrote from Tarutino, his French novels, distribution of rewards, correspondence with Petersburg, and so on. But the destruction of the French, which he alone foresaw, was the one absorbing desire of his heart.

On the night of the 11th of October he lay leaning on his arm and thinking of that.

There was a stir in the next room, and he heard the steps of Toll, Konovitsyn and Bolhovitinov.

'Hey, who is there? Come in, come in! Anything new?' the commander-in-chief called to them.

While a footman lighted a candle, Toll told the drift of the news.

'Who brought it?' asked Kutuzov, with a face that

impressed Toll when the candle was lighted by its frigid sternness.

‘There can be no doubt of it, your highness.’

‘Call him, call him here!’

Kutuzov sat with one leg out of bed and his unwieldy, corpulent body propped on the other leg bent under him. He screwed up his one seeing eye to get a better view of the messenger, as though he hoped in his face to read what he cared to know.

‘Tell me, tell me, my dear fellow,’ he said to Bolhovitinov, in his low, aged voice, pulling the shirt together that had come open over his chest. ‘Come here, come closer. What news is this you have brought me? Eh? Napoleon has marched out of Moscow? Is it truly so? Eh?’

Bolhovitinov began repeating in detail the message that had been given him.

‘Tell me, make haste, don’t torture me,’ Kutuzov interrupted him.

Bolhovitinov told him all and paused, awaiting instructions. Toll was beginning to speak, but Kutuzov checked him. He tried to say something, but all at once his face began to work, to pucker; waving his hand at Toll, he turned the other way to the corner of the hut, which looked black with the holy pictures. ‘Lord, my Creator! Thou hast heard our prayer . . .’ he said in a trembling voice, clasping his hands. ‘Russia is saved. I thank Thee, O Lord.’ And he burst into tears.

XVIII

From that time up to the end of the campaign, all Kutuzov’s activity was limited to trying by the exercise of authority, by guile and by entreaties, to hold his army back from useless attacks, manœuvres, and skirmishes with the perishing enemy. Dohturov marched to Maley Yaroslavets, but Kutuzov lingered with the main army, and gave orders for the clearing of the Kaluga, retreat beyond which seemed to Kutuzov quite possible.

Everywhere Kutuzov retreated, but the enemy, without waiting for him to retire, fled back in the opposite direction.

Napoleon's historians describe to us his skilful manœuvres at Tarutino, and at Maley Yaroslavets, and discuss what would have happened if Napoleon had succeeded in making his way to the wealthy provinces of the south.

But to say nothing of the fact that nothing hindered Napoleon from marching into these southern provinces (since the Russian army left the road open), the historians forget that nothing could have saved Napoleon's army, because it carried within itself at that time the inevitable germs of ruin. Why should that army, which found abundant provisions in Moscow and could not keep them, but trampled them under-foot, that army which could not store supplies on entering Smolensk, but plundered at random, why should that army have mended its ways in the Kaluga province, where the inhabitants were of the same Russian race as in Moscow, and where fire had the same aptitude for destroying whatever they set fire to.

The army could not have recovered itself any way. From the battle of Borodino and the sacking of Moscow it bore within itself, as it were, the chemical elements of dissolution.

The men of what had been an army fled with their leaders, not knowing whither they went, Napoleon and every soldier with him filled with one desire: to make his own escape as quickly as might be from the hopeless position of which all were dimly aware.

At the council in Maley Yaroslavets, when the French generals, affecting to be deliberating, gave various opinions as to what was to be done, the opinion of the blunt soldier, Mouton, who said what all were thinking, that the only thing to do was to get away as quick as possible, closed every one's mouth; and no one, not even Napoleon, could say anything in opposition to this truth that all recognised.

But though everybody knew that they must go, there was still a feeling of shame left at acknowledging they must fly. And some external shock was necessary to overcome that shame. And that shock came when it was needed. It was *le Hourra de l'Empereur*, as the French called it.

On the day after the council, Napoleon, on the pretext of inspecting the troops and the field of a past and of a future battle, rode out early in the morning in the midst of the lines of his army with a suite of marshals and an escort.

The Cossacks, who were in search of booty, swept down on the Emperor, and all but took him prisoner. What saved Napoleon from the Cossacks that day was just what was the ruin of the French army, the booty, which here as well as at Tarutino tempted the Cossacks to let their prey slip. Without taking any notice of Napoleon, they dashed at the booty, and Napoleon succeeded in getting away.

When *les enfants du Don* might positively capture the Emperor himself in the middle of his army, it was evident that there was nothing else to do but to fly with all possible haste by the nearest and the familiar road. Napoleon, with his forty years and his corpulence, had not all his old resourcefulness and courage, and he quite took the hint; and under the influence of the fright the Cossacks had given him, he agreed at once with Mouton, and gave, as the historians tell us, the order to retreat along the Smolensk road.

The fact that Napoleon agreed with Mouton, and that the army did not retreat in that direction, does not prove that his command decided that retreat, but that the forces acting on the whole army and driving it along the Mohaisk road were simultaneously acting upon Napoleon too.

XIX

WHEN a man finds himself in movement, he always invents a goal of that movement. In order to walk a thousand versts, a man must believe that there is some good beyond those thousand versts. He needs a vision of a promised land to have the strength to go on moving. The promised land for the French on their march into Russia was Moscow; on their retreat it was their own country. But their country was too far; and a man walking a thousand versts must inevitably put aside his final goal and say to himself every day that he is going to walk forty versts to a resting-place where he can sleep; and before the first halt that resting-place has eclipsed the image of the final goal, and all his hopes and desires are concentrated on it. All impulses manifest in the individual are always greatly exaggerated in a crowd.

For the French, marching back along the old Smolensk

road, the final goal, their own country, was too remote, and the nearer goal on which all hopes and desires, enormously intensified by the influence of the crowd, were concentrated, was Smolensk.

It was not because the soldiers knew that there were plentiful supplies in Smolensk and reinforcements, nor because they were told so (on the contrary, the generals and Napoleon himself knew that the supplies there were scanty), but because this was the only thing that could give them the strength to move and to bear their present hardships, that they—those that knew better and those that did not alike—deceived themselves, and rushed to Smolensk as to a land of promise.

When they got out on the high road, the French fled to their imagined goal with extraordinary energy and unheard-of rapidity. Apart from the common impulse that bound the crowd of Frenchmen together into one whole and gave them a certain momentum, there was another cause that held them together, that cause was their immense number. As in the physical law of gravitation, the immense mass of them drew the separate atoms to itself. They moved in their mass of hundreds of thousands like a whole state.

Every man among them longed for one thing only: to surrender and be taken prisoner, to escape from all the horrors and miseries of his actual position. But on one hand the momentum of the common impulse toward Smolensk drew each individual in the same direction. On the other hand, it was out of the question for a corps to surrender to a squadron; and although the French took advantage of every convenient opportunity to struggle away from one another, and on the smallest decent pretext to be taken prisoners, those opportunities did not always occur. Their very number, and their rapid movement in such a closely packed mass, deprived them of such possibilities, and made it not only difficult but impossible for the Russians to stop that movement into which the whole energy of that great mass was thrown. No mechanical splitting up of the body could accelerate beyond certain limits the process of dissolution that was going on within it.

A snowball cannot be melted instantaneously. There is a certain limit of time within which no application of heat can thaw the snow. On the contrary, the greater the heat, the harder the snow that is left.

Of the Russian generals no one but Kutuzov understood this. When the flight of the French army took its final direction along the Smolensk road, then what Kutuzov had foreseen on the night of the 11th of October began to come to pass. All the generals and officers of the Russian army were eager to distinguish themselves, to cut off the enemy's retreat, to overtake, to capture, to fall upon the French, and all clamoured for action.

Kutuzov alone used all his powers (and the powers of any commander-in-chief are far from great) to resist this clamour for attack.

He could not tell them what we can say now: he could not ask them what was the object of fighting and obstructing the road and losing our men, and inhumanly persecuting the poor wretches, when one-third of that army melted away of itself without a battle between Moscow and Vyazma. But drawing from the stores of his aged wisdom what they could understand, he told them of the golden bridge, and they laughed at him, slandered him, pushed on and dashed forward, exulting over the wounded beast.

Near Vyazma, Yermolov, Miloradovitch, Platov, and others, finding themselves in the neighbourhood of the French, could not resist the desire to cut them off and to fall upon two French corps. In sending to inform Kutuzov of their project, they slipped a blank sheet of paper into the envelope instead of the despatch.

And in spite of Kutuzov's efforts to restrain the army, our soldiers attacked the French and tried to bar their way. The infantry regiments, we are told, marched to attack them with music and beating of drums, and slew and were slain by thousands.

But as for cutting off their retreat—none were cut off nor turned aside. And the French army, brought into closer cohesion by danger, and slowly melting as it went, kept still on its fatal way to Smolensk.

PART XIV

I

THE battle of Borodino with the occupation of Moscow and the flight of the French, that followed without any more battles, is one of the most instructive phenomena in history.

All historians are agreed that the external activity of states and peoples in their conflicts finds expression in wars; that the political power of states and peoples is increased or diminished as the immediate result of success or defeat in war.

Strange are the historical accounts that tell us how some king or emperor, quarrelling with another king or emperor, levies an army, fights a battle with the army of his foe, gains a victory, kills three, five, or ten thousand men, and consequently subdues a state and a whole people consisting of several millions; and incomprehensible it seems that the defeat of an army, one hundredth of the whole strength of a people, should force that people to submit. Yet all the facts of history (so far as we know it) confirm the truth of the statement, that the successes or defeats of a nation's army are the causes or, at least, the invariable symptoms of the increase or diminution of the power of a nation. An army gains a victory, and immediately the claims of the conquering people are increased to the detriment of the conquered. An army is defeated, and at once the people loses its rights in proportion to the magnitude of the defeat; and if its army is utterly defeated, the people is completely conquered. So (according to history) it has been from the most ancient times up to the present. All Napoleon's earlier wars serve as illustrations of the rule. As the Austrian armies were defeated, Austria was deprived of her rights, and the rights and power of France

were increased. The victories of the French at Jena and at Auerstädt destroyed the independent existence of Prussia.

But suddenly, in 1812, the French gained a victory before Moscow. Moscow was taken, and in consequence of that, with no subsequent battles, not Russia, but the French army of six hundred thousand, and then Napoleonic France itself ceased to exist. To strain the facts to fit the rules of history, to maintain that the field of Borodino was left in the hands of the Russians, or that after the evacuation of Moscow, there were battles that destroyed Napoleon's army - is impossible.

After the victory of the French at Borodino, there was no general engagement, nor even a skirmish of any great importance, yet the French army ceased to exist. What is the meaning of it? If it had been an example from the history of China, we could have said it was not an historical fact (the resource of historians, when anything will not fit in with their rules). If it had occurred in a conflict on a small scale, in which only small numbers of soldiers had taken part, we might have looked upon it as an exception. But all this took place before the eyes of our fathers, for whom it was a question of life and death for their country; and the war was on a larger scale than any wars we know of.

The sequel of the campaign of 1812--from Borodino to the final expulsion of the French--has proved that victories are not always a cause nor even an invariable sign of conquest; it has proved that the force that decides the fate of peoples does not lie in military leaders, nor even in armies and battles, but in something else.

The French historians, who describe the position of the French troops before they marched out of Moscow, assert that everything was in good order in the Grande Armée, except the cavalry, the artillery, and the transport, and that there was no forage for the horses and cattle. There was no remedy for this defect, because the peasants of the surrounding country burned their hay rather than let the French have it.

Victory did not bring forth its usual results, because the peasants, Karp and Vlas, by no means persons of heroic feelings (after the French evacuation, they hurried with their carts to pillage Moscow), and the immense multitude of others like them burnt their hay rather than bring it to Moscow, however high the prices offered them.

Let us imagine two men, who have come out to fight a duel with swords in accordance with all the rules of the art of swordsmanship. The fencing has lasted for some time. All at once one of the combatants, feeling that he is wounded, grasping that it is no joking matter, but a question of life and death, flings away his sword, and snatching up the first cudgel that comes handy, begins to brandish that. But let us imagine that the combatant, who has so sensibly made use of the best and simplest means for the attainment of his object, should be inspired by the traditions of chivalry to try and disguise the real cause of the conflict and should persist in declaring that he had been victor in the duel in accordance with all the rules of swordsmanship. One can imagine what confusion and obscurity would arise from his description of the duel!

The duellist, who insisted on the conflict being fought in accordance with the principles of the fencer's art, stands for the French; his opponent, who flung away his sword and snatched up a cudgel, did like the Russians; and the attempted description of the duel in accordance with the rules of swordsmanship has been given us by the historians of the war.

From the time of the burning of Smolensk a war began which did not follow any of the old traditions of warfare. The burning of towns and villages, the retreat after every battle, the blow dealt at Borodino and followed by retreat, the burning of Moscow, the capture of marauders, the seizing of transports, -- the whole of the irregular warfare was a departure from the rules.

Napoleon was aware of it, and from the time when he stood waiting in Moscow in the correct pose of the victorious fencer, and instead of his opponent's sword, saw the bludgeon raised against him, he never ceased complaining to Kutuzov and to the Emperor Alexander that the war was being conducted contrary to all the rules of war. (As though any rules existed for the slaughter of men!)

In spite of the complaints of the French that they did not keep to the rules, in spite of the fact that the Russians in the highest positions felt it somehow shameful to be fighting with a cudgel, and wanted to take up the correct position *en quarte* or *en tierce*, to make a skilful thrust, *en prime* and so on, the cudgel of the people's war was raised in all its menacing and majestic power; and troubling itself about no question of any one's

tastes or rules, about no fine distinctions, with stupid simplicity, with perfect consistency, it rose and fell and belaboured the French till the whole invading army had been driven out.

And happy the people that will not, as the French did in 1813, saluting according to the rules, gracefully and cautiously offer the sword hilt to the magnanimous conqueror. Happy the people who, in the moment of trial, asks no questions how others would act by the recognised rules in such cases, but with ease and directness picks up the first cudgel that comes handy and deals blows with it, till resentment and revenge give way to contempt and pity.

II

ONE of the most conspicuous and advantageous departures from the so-called rules of warfare is the independent action of men acting separately against men huddled together in a mass. Such independent activity is always seen in a war that assumes a national character. In this kind of warfare, instead of forming in a crowd to attack a crowd, men disperse in small groups, attack singly and at once fly, when attacked by superior forces, and then attack again, when an opportunity presents itself. Such were the methods of the guerillas in Spain; of the mountain tribes in the Caucasus, and of the Russians in 1812.

War of this kind has been called partisan warfare on the supposition that this name defined its special significance. But this kind of warfare does not follow any rules of war, but is in direct contradiction to a well-known rule of tactics, regarded as infallible. That rule lays it down that the attacking party must concentrate his forces in order to be stronger than his opponent at the moment of conflict.

Partisan warfare (always successful, as history testifies) acts in direct contradiction of this rule.

Military science assumes that the relative strength of forces is identical with their numerical proportions. Military science maintains that the greater the number of soldiers, the greater their strength. *Les gros bataillons ont toujours raison.*

To say this is as though one were in mechanics to say that

forces were equal or unequal simply because the masses of the moving bodies were equal or unequal.

Force (the volume of motion) is the product of the mass into the velocity.

In warfare the force of armies is the product of the mass multiplied by something else, an unknown x .

Military science, seeing in history an immense number of examples in which the mass of an army does not correspond with its force, and in which small numbers conquer large ones, vaguely recognise the existence of this unknown factor, and try to find it sometimes in some geometrical disposition of the troops, sometimes in the superiority of weapons, and most often in the genius of the leaders. But none of those factors yield results that agree with the historical facts.

One has but to renounce the false view that glorifies the effect of the activity of the heroes of history in warfare in order to discover this unknown quantity, x .

X is the spirit of the army, the greater or less desire to fight and to face dangers on the part of all the men composing the army, which is quite apart from the question whether they are fighting under leaders of genius or not, with cudgels or with guns that fire thirty times a minute. The men who have the greater desire to fight always put themselves, too, in the more advantageous position for fighting. The spirit of the army is the factor which multiplied by the mass gives the product of the force. To define and express the significance of this unknown factor, the spirit of the army, is the problem of science.

This problem can only be solved when we cease arbitrarily substituting for that unknown factor x the conditions under which the force is manifested, such as the plans of the general, the arming of the men and so on, and recognise this unknown factor in its entirety as the greater or less desire to fight and face danger. Then only by expressing known historical facts in equations can one hope from comparison of the relative value of this unknown factor to approach its definition. Ten men, or battalions or divisions are victorious fighting with fifteen men or battalions or divisions, that is, they kill or take prisoner all of them while losing four of their own side, so that the loss has been four on one side and fifteen on the other. Consequently, four of one side have been equivalent to fifteen on the other, and consequently $4x=15y$. Con-

sequently $\frac{x}{y} = \frac{1}{4}$. This equation does not give us the value of the unknown factors, but it does give us the ratio between their values. And from the reduction to such equations of various historical units (battles, campaigns, periods of warfare) a series of numbers are obtained, in which there must be and may be discovered historical laws.

The strategic principle, that armies should act in masses on the offensive, and should break up into smaller groups for retreat, unconsciously confirms the truth that the force of an army depends on its spirit. To lead men forward under fire needs more discipline (which can only be attained by marching in masses) than is needed for self-defence when attacked. But this rule, which leaves out of sight the spirit of the army, is continually proving unsound, and is strikingly untrue in practice in all national wars, when there is a great rise or fall in the spirit of the armies.

The French, on their retreat in 1812, though they should, by the laws of tactics, have defended themselves in detached groups, huddled together in a crowd, because the spirit of the men had sunk so low that it was only their number that kept them up. The Russians should, on the contrary, by the laws of tactics, have attacked them in a mass, but in fact attacked in scattered companies, because the spirit of the men ran so high that individual men killed the French without orders, and needed no compulsion to face hardships and dangers.

III

THE so-called 'partisan' warfare had begun with the enemy's entrance into Smolensk. Before the irregular warfare was officially recognised by our government many thousands of the enemy's soldiers—straggling, marauding, or foraging parties—had been slain by Cossacks and peasants, who killed these men as instinctively as dogs set upon a stray mad dog. Denis Davydov was the first to feel with his Russian instinct the value of this terrible cudgel which belaboured the French, and asked no questions about the etiquette of the military art; and to him belongs the credit of the first step toward the recognition of this method of warfare.

The first detachment of irregulars—Davydov's—was formed on the 24th of August, and others soon followed. In the latter stages of the campaign these detachments became more and more numerous.

The irregulars destroyed the Grande Armée piecemeal. They swept up the fallen leaves that were dropping of themselves from the withered tree, and sometimes they shook the tree itself. By October, when the French were fleeing to Smolensk, there were hundreds of these companies, differing widely from one another in number and in character. Some were detachments that followed all the usual routine of an army, with infantry, artillery, staff-officers, and all the conveniences of life. Some consisted only of Cossacks, mounted men. Others were small bands of men, on foot and also mounted. Some consisted of peasants, or of landowners and their serfs, and remained unknown. There was a deacon at the head of such a band, who took several hundred prisoners in a month. There was the village elder's wife, Vassilisa, who killed hundreds of the French.

The latter part of October was the time when this guerilla warfare reached its height. That period of this warfare, in which the irregulars were themselves amazed at their own audacity, were every moment in dread of being surrounded and captured by the French, and never unsaddling, hardly dismounting, hid in the woods, in momentary expectation of pursuit, was already over. The irregular warfare had by now taken definite shape; it had become clear to all the irregulars what they could, and what they could not, accomplish with the French. By now it was only the commanders of detachments marching with staff-officers according to the rules at a distance from the French who considered much impossible. The small bands of irregulars who had been at work a long while, and were at close quarters with the French, found it possible to attempt what the leaders of larger companies did not dare to think of doing. The Cossacks and the peasants, who crept in among the French, thought everything possible now.

On the 22nd of October, Denisov, who was a leader of a band of irregulars, was eagerly engaged in a typical operation of this irregular warfare. From early morning he had been with his men moving about the woods that

bordered the high road, watching a big convoy of cavalry baggage and Russian prisoners that had dropped behind the other French troops, and under strong escort—as he learned from his scouts and from prisoners—was making its way to Smolensk. Not only Denisov and Dolohov (who was also a leader of a small band acting in the same district) were aware of the presence of this convoy. Some generals in command of some larger detachments, with staff-officers also, knew of this convoy, and, as Denisov said, their mouths were watering for it. Two of these generals—one a Pole, the other a German—had almost at the same time sent to Denisov an invitation to join their respective detachments in attacking the convoy.

‘No, friend, I wasn’t born yesterday!’ said Denisov, on reading these documents; and he wrote to the German that in spite of his ardent desire to serve under so brilliant and renowned a general, he must deprive himself of that happiness because he was already under the command of the Polish general. To the Pole he wrote the same thing, informing him that he was already serving under the command of the German.

Having thus disposed of that difficulty, Denisov, without communicating on the subject to the higher authorities, intended with Dolohov to attack and carry off this transport with his own small force. The transport was, on the 22nd of October, going from the village of Mikulino to the village of Shamshevo. On the left side of the road between Mikulino and Shamshevo there were great woods, which in places bordered on the road, and in places were a verst or more from the road. Denisov, with a small party of followers, had been the whole day riding about in these woods, sometimes plunging into their centre, and sometimes coming out at the edge, but never losing sight of the moving French. In the morning, not far from Mikulino, where the wood ran close to the road, the Cossacks of Denisov’s party had pounced on two French wagonloads of saddles, stuck in the mud, and had carried them off into the wood. From that time right on to evening, they had been watching the movements of the French without attacking them. They wanted to avoid frightening them, and to let them go quietly on to Shamshevo, and then, joining Dolohov (who was to come that evening to a trysting-

place in the wood, a verst from Shamshevo, to concert measures with them), from two sides to fall at dawn like an avalanche of snow on their heads, and to overcome and capture all of them at a blow.

Six Cossacks had been left behind, two versts from Mikulino, where the wood bordered the road. They were to bring word at once as soon as any fresh columns of French came into sight.

In front of Shamshevo, Dolohov was in the same way to watch the road to know at what distance there were other French troops. With the transport there was supposed to be fifteen hundred men. Denisov had two hundred men, and Dolohov might have as many more. But superiority in numbers was no obstacle to Denisov. There was only one thing that he still needed to know, and that was what troops these were; and for that object Denisov needed to take a 'tongue' (that is, some man belonging to that column of the enemy). The attack on the wagons in the morning was all done with such haste that they killed all the French soldiers in charge of the wagons, and captured alive only a little drummer-boy, who had straggled away from his own regiment, and could tell them nothing certain about the troops forming the column.

To make another descent upon them, Denisov thought, would be to risk alarming the whole column, and so he sent on ahead to Shamshevo a peasant, Tihon Shtcherbatov, to try if he could capture at least one of the French quartermasters from the vanguard.

IV

It was a warm, rainy, autumn day. The sky and the horizon were all of the uniform tint of muddy water. Sometimes a mist seemed to be falling, and sometimes there was a sudden downpour of heavy, slanting rain.

Denisov, in a long cape and a high fur cap, both streaming with water, was riding a thin, pinched-looking, thoroughbred horse. With his head aslant, and his ears pricked up, like his horse, he was frowning at the driving rain, and anxiously looking before him. His face, which had grown

thin, and was covered with a thick, short, black beard, looked wrathful.

Beside Denisov, wearing also a long cape and a high cap, and mounted on a sleek, sturdy Don horse, rode the esaul, or hetman of the Cossacks—Denisov's partner in his enterprises.

The esaul, Lovaisky, a third man, also in a cape, and a high cap, was a long creature, flat as a board, with a pale face, flaxen hair, narrow, light eyes, and an expression of calm self-confidence both in his face and his attitude. Though it was impossible to say what constituted the peculiarity of horse and rider, at the first glance at the esaul and at Denisov, it was evident that Denisov was both wet and uncomfortable; that Denisov was a man sitting on a horse; while the esaul seemed as comfortable and calm as always, and seemed not a man sitting on a horse, but a man forming one whole with a horse—a single being enlarged by the strength of two.

A little ahead of them walked a peasant-guide, soaked through and through in his grey full coat and white cap.

A little behind, on a thin, delicate Kirghiz pony, with a flowing tail and mane, and a mouth flecked with blood, rode a young officer in a blue French military coat. Beside him rode an hussar, with a boy in a tattered French uniform and blue cap, perched upon his horse behind him. The boy held on to the hussar with hands red with cold, and kept moving his bare feet, trying to warm them, and lifting his eyebrows, gazed about him wonderingly. This was the French drummer, who had been taken in the morning.

Along the narrow, muddy, cut-up forest-track there came hussars in knots of three and four at a time, and then Cossacks; some in capes, some in French cloaks; others with horse-cloths pulled over their heads. The horses, chestnut and bay, all looked black from the soaking rain. Their necks looked strangely thin with their drenched manes, and steam rose in clouds from them. Clothes, saddles, and bridles, all were sticky and swollen with the wet, like the earth and the fallen leaves with which the track was strewn. The men sat huddled up, trying not to move, so as to keep warm the water that had already reached their skins, and not to let any fresh stream of cold rain trickle in anywhere under their seat,

or at their knees or necks. In the midst of the file of Cossacks two wagons, drawn by French horses, and Cossack saddle-horses hitched on in front, rumbled over stumps and branches, and splashed through the ruts full of water.

Denisov's horse, in avoiding a puddle in the track, knocked his rider's knee against a tree.

'Ah, devil!' Denisov cried angrily; and showing his teeth, he struck his horse three times with his whip, splashing himself and his comrades with mud. Denisov was out of humour, both from the rain and hunger (no one had eaten anything since morning); and, most of all, from having no news of Dolohov, and from no French prisoner having been caught to give him information.

'We shall never have such another chance to fall on the transport as to-day. To attack them alone would be risky, and to put it off to another day—some one of the bigger leaders will carry the booty off from under our noses,' thought Denisov, continually looking ahead, and fancying he saw the messenger from Dolohov he expected.

Coming out into a clearing from which he could get a view to some distance on the right, Denisov stopped.

'There's some one coming,' he said.

The esaul looked in the direction Denisov was pointing to.

'There are two men coming—an officer and a Cossack. Only I wouldn't be *prepositive* that is the colonel himself,' said the esaul, who loved to use words that were unfamiliar to the Cossacks. The two figures, riding downhill, disappeared from sight, and came into view again a few minutes later. The foremost was an officer, dishevelled looking, and soaked through, with his trousers tucked up above his knees; he was lashing his horse into a weary gallop. Behind him a Cossack trotted along, standing up in his stirrups. This officer, a quite young boy, with a broad, rosy face and keen, merry eyes, galloped up to Denisov, and handed him a sopping packet.

'From the general,' he said. 'I must apologise for its not being quite dry. . . .'

Denisov, frowning, took the packet and broke it open.

'Why, they kept telling us it was so dangerous,' said the officer, turning to the esaul while Denisov was reading the letter. 'But Komarov'—and he indicated the Cossack—

'and I were prepared. We have both two pisto . . . But what's this?' he asked, seeing the French drummer-boy. 'A prisoner? You have had a battle already? May I talk to him?'

'Rostov! Petya!' Denisov cried at that moment, running through the packet that had been given him. 'Why, how was it you didn't say who you were?' and Denisov, turning with a smile, held out his hand to the officer. This officer was Petya Rostov.

Petya had been all the way preparing himself to behave with Denisov as a grown-up person and an officer should do, making no reference to their previous acquaintance. But as soon as Denisov smiled at him, Petya beamed at once, blushed with delight, and forgetting all the formal demeanour he had been intending to preserve, he began telling him how he had ridden by the French, and how glad he was he had been given this commission, and how he had already been in a battle at Vyazma, and how a certain hussar had distinguished himself in it.

'Well, I am glad to see you,' Denisov interrupted him, and his face looked anxious again.

'Mihail Feoklititch,' he said to the esaul, 'this is from the German again, you know. He' (Petya) 'is in his suite.' And Denisov told the esaul that the letter, which had just been brought, repeated the German general's request that they would join him in attacking the transport. 'If we don't catch them by to-morrow, he'll snatch them from under our noses,' he concluded.

While Denisov was talking to the esaul, Petya, disconcerted by Denisov's cold tone, and imagining that that tone might be due to the condition of his trousers, furtively pulled them down under his cloak, trying to do so unobserved, and to maintain as martial an air as possible.

'Will your honour have any instructions to give me?' he said to Denisov, putting his hand to the peak of his cap, and going back to the comedy of adjutant and general, which he had prepared himself to perform, 'or should I remain with your honour?'

'Instructions? . . .' said Denisov absently. 'Well, can you stay till to-morrow?'

'Ah, please . . . May I stay with you?' cried Petya.

'Well, what were your instructions from your general—to go back at once?' asked Denisov.

Petya blushed.

'Oh, he gave me no instructions. I think I may?' he said interrogatively.

'All right, then,' said Denisov. And turning to his followers, he directed a party of them to go to the hut in the wood, which they had fixed on as a resting-place, and the officer on the Kirghiz horse (this officer performed the duties of an adjutant) to go and look for Dolohov, to find out where he was, and whether he were coming in the evening.

Denisov himself, with the esaul and Petya, intended to ride to the edge of the wood near Shamshevo to have a look at the position of the French, where their attack next day was to take place.

'Come, my man,' he said to their peasant guide, 'take us to Shamshevo.'

Denisov, Petya, and the esaul, accompanied by a few Cossacks and the hussar with the prisoner, turned to the left and crossed a ravine towards the edge of the wood.

V

The rain was over, but a mist was falling and drops of water dripped from the branches of the trees. Denisov, the esaul, and Petya, in silence, followed the peasant in the pointed cap, who, stepping lightly and noiselessly in his bast shoes over roots and wet leaves, led them to the edge of the wood.

Coming out on the road, the peasant paused, looked about him, and turned toward a thin screen of trees. He stood still at a big oak, still covered with leaves, and beckoned mysteriously to them.

Denisov and Petya rode up to him. From the place where the peasant was standing the French could be seen. Just beyond the wood a field of spring corn ran sharply downhill. On the right, across a steep ravine, could be seen a little village and a manor-house with the roofs broken down. In that village and in the house and all over the high ground in the garden, by the wells and the pond, and all along the

road uphill from the bridge to the village, not more than five hundred yards away, crowds of men could be seen in the shifting mist. They could distinctly hear their foreign cries at the horses pulling the baggage uphill and their calls to one another.

'Give me the prisoner here,' said Denisov, in a low voice, never taking his eyes off the French.

A Cossack got off his horse, lifted the boy down, and came with him to Denisov. Denisov, pointing to the French, asked the boy what troops they were. The boy, thrusting his chilled hands into his pockets and raising his eyebrows, looked in dismay at Denisov, and in spite of his unmistakable desire to tell all he knew, he was confused in his answers, and merely repeated Denisov's questions. Denisov, frowning, turned away from him, and addressing the esaul, told him his own views on the matter.

Petya, turning his head rapidly, looked from the drummer to Denisov, and from the esaul to the French in the village and on the road, trying not to miss anything of importance.

'Whether Dolohov comes or not, we must take them. . . . Eh?' said Denisov, his eyes sparkling merrily.

'It is a convenient spot,' said the esaul.

'We will send the infantry down below, by the marshes,' Denisov went on. 'They will creep up to the garden; you dash down with the Cossacks from there'—Denisov pointed to the wood beyond the village—'and I from here with my hussars. And at a shot . . .'

'It won't do to go by the hollow; it's a bog,' said the esaul. 'The horses will sink in, you must skirt round more to the left. . . .'

While they were talking in undertones, there was the crack of a shot and a puff of white smoke in the hollow below near the pond, and the voices of hundreds of Frenchmen halfway up the hill rose in a ringing shout, as though in merry chorus. At the first minute both Denisov and the esaul darted back. They were so near that they fancied they were the cause of that shot and those shouts. But they had nothing to do with them. A man in something red was running through the marshes below. The French were evidently firing and shouting at him.

'Why, it's our Tihon,' said the esaul.

'It's he! it's he!'

'The rogue,' said Denisov.

'He'll get away!' said the esaul, screwing up his eyes.

The man they called Tihon, running up to the little river, splashed into it, so that the water spurted up round him, and disappearing for an instant, scrambled out on all fours, looking dark from the water, and ran on. The French, who had been pursuing him, stopped.

'Well, he's a smart fellow,' said the esaul.

'The beast,' said Denisov, with the same expression of vexation. 'And what has he been about all this time?'

'Who is he?' asked Petya.

'It's our scout. I sent him to catch a "longue" for us.'

'Ah, to be sure,' said Petya, nodding at Denisov's first word, as though he knew all about it, though he did not understand a word.

Tihon Shtcherbatov was one of the most useful men among Denisov's followers. He was a peasant of the village of Pokrovskoe, near Gzhat. Denisov had come to Pokrovskoe early in his operations as a guerilla leader, and sending, as he always did, for the village elder, asked him what he knew about the French.

The village elder had answered, as all village elders always did answer, that he knew nothing about them, and had seen nothing of them. But when Denisov explained to him that his object was to kill the French, and inquired whether no French had strayed into his village, the village elder replied that there had been some *mirodors* certainly, but that the only person who took any heed of such things was Tishka Shtcherbatov. Denisov ordered Tihon to be brought before him, and praising his activity, said in the presence of the elder a few words about the devotion to the Tsar and the Fatherland and the hatred of the French that all sons of the Fatherland must cherish in their hearts.

'We don't do any harm to the French,' said Tihon, evidently scared at Denisov's words. 'It's only, you know, just a bit of fun for the lads and me. The *mirodors* now---we have killed a dozen or so of them, but we have done no harm else . . .'

Next day, when Denisov was leaving Pokrovskoe, having

forgotten all about this peasant, he was told that Tihon was with his followers, and asked to be allowed to remain with them. Denisov bade them let him stay.

At first Tihon undertook the rough work of making fires, fetching water, skinning horses, and so on, but he soon showed great zeal and capacity for guerilla warfare. He would go after booty at night, and never failed to bring back French clothes and weapons, and when he was bidden, he would bring back prisoners too. Denisov took Tihon from his menial work, and began to employ him on expeditions, and to reckon him among the Cossacks.

Tihon did not like riding, and always went on foot, yet never lagged behind the cavalry. His weapons were a musket, which he carried rather as a joke, a pike, and an axe, which he used as skilfully as a wolf does its teeth—catching fleas in its coat and crunching thick bones with them equally easily. With equal precision Tihon swinging his axe split logs, or, taking it by the head, cut thin skewers or carved spoons. Among Denisov's followers, Tihon was on a special footing of his own. When anything particularly disagreeable or revolting had to be done—to put one's shoulder to a wagon stuck in the mud, to drag a horse out of a bog by the tail, to slay a horse, to creep into the midst of the French, to walk fifty versts in a day—every one laughed, and looked to Tihon to do it.

'No harm will come to him; the devil; he's a stalwart beast,' they used to say of him.

One day a Frenchman he had captured wounded Tihon with a pistol-shot in the fleshy part of the back. This wound, which Tihon treated only by applications of vodka—internal and external—was the subject of the liveliest jokes through the whole party, and Tihon lent himself readily to their jests.

'Well, old chap, you won't do that again! Are you crook-backed!' laughed the Cossacks; and Tihon, assuming a doleful face, and grimacing to pretend he was angry, would abuse the French with the most comical oaths. The effect of the incident on Tihon was that he rarely afterwards brought prisoners in.

Tihon was the bravest and most useful man of the lot. No one discovered so many opportunities of attack, no one captured or killed so many Frenchmen. And consequently he

was the favourite subject of all the gibes of the Cossacks and the hussars, and readily fell in with the position.

Tihon had been sent overnight by Denisov to Shamshevo to capture a 'tongue.' But either because he was not satisfied with one French prisoner, or because he had been asleep all night, he had crept by day into the bushes in the very middle of the French, and, as Denisov had seen from the hill, had been discovered by them.

VI

AFTER talking a little while longer with the esaul about the next day's attack, which Denisov seemed to have finally decided upon after seeing how near the French were, he turned his horse's head and rode back.

'Now, my boy, we will go and dry ourselves,' he said to Petya.

As he came near the forester's hut, Denisov stopped, looking into the wood before him. A man in a short jacket, bast shoes, and a Kazan hat, with a gun across his shoulder, and an axe in his belt, was striding lightly through the forest with long legs and long arms swinging at his side. Catching sight of Denisov, he hastily flung something into the bushes, and taking off his sopped hat, the brim of which drooped limply, he walked up to his commanding officer.

This was Tihon. His pock-marked and wrinkled face, with little slits of eyes, beamed with self-satisfaction and merriment. He held his head high, and looked straight at Denisov as though he were suppressing a laugh.

'Well, where have you been?' said Denisov.

'Where have I been? I have been after the French,' Tihon answered boldly and hastily, in a husky, but mellow bass.

'Why did you creep in in the daytime? Ass! Well, why didn't you catch one?'

'Catch one I did,' said Tihon.

'Where is he, then?'

'I caught one at the very first at daybreak,' Tihon went on, setting his feet down wider apart, in their flat, turned-up bast

shoes; 'and I took him into the wood too. I see he's no good. So, thinks I, better go and get another, rather more the proper article.'

'Ay, the rogue, so that's how it is,' said Denisov to the esaul. 'Why didn't you bring that one?'

'Why, what was the use of bringing him in?' Tihon broke in, hurriedly and angrily. 'A worthless fellow! Don't I know what sort you want?'

'Ah, you brute! . . . Well?'

'I went to get another,' Tihon went on. 'I crept up in this way in the wood, and I lay down.' With a sudden, supple movement, Tihon lay down on his stomach, to show how he had done this. 'One turned up,' he went on, 'I seized him like this,' Tihon jumped up swiftly and lightly. "'Come along to the colonel," says I. He set up such a shouting; and then I saw four of them. And they rushed at me with their sabres. I went at them like this with my axe. "What are you about?" says I. "Christ be with you,"' cried Tihon, waving his arms and squaring his chest with a menacing scowl.

'Oh yes, we saw from the hill how you gave them the slip, through the pools,' said the esaul, screwing up his sparkling eyes.

Petya had a great longing to laugh, but he saw that all the others refrained from laughing. He kept looking rapidly from Tihon's face to the face of the esaul and Denisov, not knowing what to make of it all.

'Don't play the fool,' said Denisov, coughing angrily. 'Why didn't you bring the first man?'

Tihon began scratching his back with one hand and his head with the other, and all at once his countenance expanded into a beaming, foolish grin, showing the loss of a tooth that had given him his name, Shtcherbatov (*i.e.* lacking a tooth). Denisov smiled, and Petya went off into a merry peal of laughter, in which Tihon himself joined.

'Why, he was no good at all,' said Tihon. 'He was so badly dressed, how could I bring him? And a coarse fellow, your honour. Why, says he, "I'm a general's son," says he, "I'm not going."'

'Ugh, you brute!' said Denisov. 'I wanted to question him . . .'

'Oh, I did question him,' said Tihon. 'He said he didn't

know much. "There are a lot of our men," says he, "but they are all poor creatures; that's all you can say for them. Give a good shout," says he, "and you can take them all," Tihon concluded, with a merry and determined look at Denisov.

'Mind, I'll give you a good hundred lashes that will teach you to play the fool,' said Denisov sternly.

'Why be angry,' said Tihon, 'because I haven't seen your sort of Frenchmen? As soon as it gets dark, I'll catch whatever kind you like, three of them I'll bring.'

'Well, come along,' said Denisov, and all the way to the forester's hut he was silent, frowning angrily.

Tihon was walking behind, and Petya heard the Cossacks laughing with him and at him about a pair of boots that he had thrown into the bushes.

When the laughter roused by Tihon's words and smile had passed, and Petya understood for a moment that Tihon had killed the man, he had an uneasy feeling. He looked round at the boy prisoner, and there was a sudden pang in his heart. But that uneasiness only lasted a moment. He felt it incumbent on him to hold his head high, and with a bold and important air to question the esaul about the next day's expedition, that he might not be unworthy of the company in which he found himself.

The officer Denisov had sent to Dolohov met him on the way with the news that everything was going well with Dolohov, and that he was coming himself immediately.

Denisov at once became more cheerful, and beckoned Petya to him.

'Come, tell me about yourself,' he said.

VII

On leaving Moscow, Petya had parted from his parents to join his regiment, and shortly afterwards had been appointed an orderly in attendance on a general who was in command of a large detachment. From the time of securing his commission, and even more since joining a regiment in active service, and taking part in the battle of Vyazma, Petya had been in a con-

tinual state of happy excitement at being grown-up, and of intense anxiety not to miss any opportunity of real heroism. He was highly delighted with all he had seen and experienced in the army, but, at the same time, he was always fancying that wherever he was not, there the most real and heroic exploits were at that very moment being performed. And he was in constant haste to be where he was not.

On the 21st of October, when his general expressed a desire to send some one to Denisov's company, Petya had so piteously besought him to send him, that the general could not refuse. But, as he was sending him off, the general recollected Petya's foolhardy behaviour at the battle of Vyazma, when, instead of riding by way of the road to take a message, Petya had galloped across the lines under the fire of the French, and had there fired a couple of pistol-shots. Recalling that prank, the general explicitly forbade Petya's taking part in any enterprise whatever that Denisov might be planning. This was why Petya had blushed and been disconcerted when Denisov asked him if he might stay. From the moment he set off till he reached the edge of the wood, Petya had fully intended to do his duty steadily, and to return at once. But when he saw the French, and saw Tihon, and learned that the attack would certainly take place that night, with the rapid transition from one view to another, characteristic of young people, he made up his mind that his general, for whom he had till that moment had the greatest respect, was a poor stick, and only a German, that Denisov was a hero, and the esaul a hero, and Tihon a hero, and that it would be shameful to leave them at a moment of difficulty.

It was getting dark when Denisov, with Petya and the esaul reached the forester's hut. In the half-dark they could see saddled horses, Cossacks and hussars, rigging up shanties in the clearing, and building up a glowing fire in a hollow near, where the smoke would not be seen by the French. In the porch of the little hut there was a Cossack with his sleeves tucked up, cutting up a sheep. In the hut, three officers of Denisov's band were setting up a table made up of doors. Petya took off his wet clothes, gave them to be dried, and at once set to work to help the officers in fixing up a dining-table.

In ten minutes the table was ready and covered with a napkin. On the table was set vodka, a flask of rum, white bread, and roast mutton, and salt.

Sitting at the table with the officers, tearing the fat, savoury mutton with greasy fingers, Petya was in a childishly enthusiastic condition of tender love for all men and a consequent belief in the same feeling for himself in others.

'So what do you think, Vassily Fyodorovitch,' he said to Denisov, 'it won't matter my staying a day with you, will it?' And without waiting for an answer, he answered himself: 'Why, I was told to find out, and here I am finding out . . . Only you must let me go into the middle . . . into the real . . . I don't care about rewards . . . But I do want . . .' Petya clenched his teeth and looked about him, tossing his head and waving his arm.

'Into the real, real thing . . .' Denisov said, smiling.

'Only, please, do give me a command of something altogether, so that I really might command,' Petya went on. 'Why, what would it be to you? Ah, you want a knife?' he said to an officer, who was trying to tear off a piece of mutton. And he gave him his pocket-knife.

The officer praised the knife.

'Please keep it. I have several like it . . .' said Petya, blushing. 'Heavens! Why, I was quite forgetting,' he cried suddenly. 'I have some capital raisins, you know the sort without stones. We have a new canteen-keeper, and he does get first-rate things. I bought ten pounds of them. I'm fond of sweet things. Will you have some?' . . . And Petya ran out to his Cossack in the porch, and brought in some panniers in which there were five pounds of raisins. 'Please take some.'

'Don't you need a coffee-pot?' he said to the esaul; 'I bought a famous one from our canteen-keeper! He has first-rate things. And he's very honest. That's the great thing. I'll be sure and send it you. Or perhaps your flints are worn out; that does happen sometimes. I brought some with me, I have got them here . . .' he pointed to the panniers. 'A hundred flints. I bought them very cheap. You must please take as many as you want or all, indeed . . .' And suddenly, dismayed at the thought that he had let his tongue run away with him, Petya stopped short and blushed.

He began trying to think whether he had been guilty of any

other blunders. And running through his recollections of the day the image of the French drummer-boy rose before his mind.

'We are enjoying ourselves, but how is he feeling? What have they done with him? Have they given him something to eat? Have they been nasty to him?' he wondered.

But thinking he had said too much about the flints, he was afraid to speak now.

'Could I ask about him?' he wondered. 'They'll say: he's a boy himself, so he feels for the boy. I'll let them see to-morrow whether I'm a boy! Shall I feel ashamed if I ask?' Petya wondered. 'Oh, well! I don't care,' and he said at once, blushing and watching the officers' faces in dread of detecting amusement in them:

'Might I call that boy who was taken prisoner, and give him something to eat . . . perhaps . . .'

'Yes, poor little fellow,' said Denisov, who clearly saw nothing to be ashamed of in this reminder. 'Fetch him in here. His name is Vincent Bosse. Fetch him in.'

'I'll call him,' said Petya.

'Yes, do. Poor little fellow,' repeated Denisov.

Petya was standing at the door as Denisov said this. He slipped in between the officers and went up to Denisov.

'Let me kiss you, dear old fellow,' he said. 'Ah, how jolly it is! how splendid!' And, kissing Denisov, he ran out into the yard.

'Bosse! Vincent!' Petya cried, standing by the door.

'Whom do you want, sir?' said a voice out of the darkness. Petya answered that he wanted the French boy, who had been taken prisoner that day.

'Ah! Vesenny?' said the Cossack.

His name Vincent had already been transformed by the Cossacks into Vesenny, and by the peasants and the soldiers into Visenya. In both names there was a suggestion of the spring—vesna—which seemed to them to harmonise with the figure of the young boy.

'He's warming himself there at the fire. Ay, Visenya! Visenya!' voices called from one to another with laughter in the darkness. 'He is a sharp boy,' said an hussar standing near Petya. 'We gave him a meal not long ago. He was hungry, terribly.'

There was a sound of footsteps in the darkness, and the

drummer-boy came splashing through the mud with his bare feet towards the door.

'Ah, that's you!' said Petya. 'Are you hungry? Don't be afraid, they won't hurt you,' he added shyly and cordially touching his hand. 'Come in, come in.'

'Thank you,' answered the drummer, in a trembling, almost childish voice, and he began wiping the mud off his feet on the threshold. Petya had a great deal he longed to say to the drummer-boy, but he did not dare. He stood by him in the porch, moving uneasily. Then he took his hand in the darkness and squeezed it. 'Come in, come in,' he repeated, but in a soft whisper.

'Oh, if I could only do something for him!' Petya was saying inwardly, and opening the door he ushered the boy in before him.

When the drummer-boy had come into the hut, Petya sat down at some distance from him, feeling that it would be lowering his dignity to take much notice of him. But he was feeling the money in his pocket and wondering whether it would do to give some to the drummer-boy.

VIII

DENISOV gave orders for the drummer-boy to be given some vodka and mutton, and to be put into a Russian dress, so that he should not be sent off with the other prisoners, but should stay with his band. Petya's attention was diverted from the boy by the arrival of Dolohov. He had heard a great many stories told in the army of Dolohov's extraordinary gallantry and of his cruelty to the French. And therefore from the moment Dolohov entered the hut Petya could not take his eyes off him, and flinging up his head, he assumed a more and more swaggering air, that he might not be unworthy of associating even with a hero like Dolohov.

Dolohov's appearance struck Petya as strange through its simplicity.

Denisov was dressed in a Cossack coat; he had let his beard grow, and had a holy image of Nikolay, the wonder-worker, on his breast. His whole manner of speaking and all his gestures were suggestive of his peculiar position. Dolohov, on

the contrary, though in old days he had worn a Persian dress in Moscow, looked now like the most correct officer of the Guards. He was clean-shaven; he wore the wadded coat of the Guards with a St. George medal on a ribbon, and a plain forage cap, put on straight on his head. He took his wet cloak off in the corner and, without greeting any one, went straight up to Denisov and began at once asking questions about the matter in hand. Denisov told him of the designs the larger detachment had upon the French convoy, of the message Petya had brought, and the answer he had given to both generals. Then he told him all he knew of the position of the French.

'That's so. But we must find out what troops they are, and what are their numbers,' said Dolohov; 'we must go and have a look at them. We can't rush into the thing without knowing for certain how many there are of them. I like to do things properly. Come, won't one of you gentlemen like to come with me to pay them a call in their camp. I have an extra uniform with me.'

'I, I . . . I'll come with you!' cried Petya.

'There's not the slightest need for you to go,' said Denisov, addressing Dolohov; 'and as for him I wouldn't let him go on any account.'

'That's good!' cried Petya; 'why shouldn't I go? . . .'

'Why, because there's no reason to.'

'Oh, well, excuse me . . . because . . . because . . . I'm going, and that's all. You will take me?' he cried, turning to Dolohov.

'Why not? . . .' Dolohov answered, absently, staring into the face of the French drummer-boy.

'Have you had that youngster long?' he asked Denisov.

'We caught him to-day, but he knows nothing; I have kept him with us.'

'Oh, and what do you do with the rest?' said Dolohov.

'What do I do with them? I take a receipt for them, and send them off!' cried Denisov, suddenly flushing. 'And I make bold to say that I haven't a single man's life on my conscience. Is there any difficulty in your sending thirty, or three hundred men, under escort, to the town rather than stain—I say so bluntly—one's honour as a soldier.'

'It's all very well for this little count here at sixteen to

talk of such refinements,' Dolohov said, with a cold sneer; 'but it's high time for you to drop all that.'

'Why, I am not saying anything, I only say that I am certainly going with you,' said Petya shyly.

'But for me and you, mate, it's high time to drop such delicacy,' Dolohov went on, apparently deriving peculiar gratification from talking on a subject irritating to Denisov. 'Why have you kept this lad,' he said, 'except because you are sorry for him? Why, we all know how much your receipts are worth. You send off a hundred men and thirty reach the town. They die of hunger or are killed on the way. So isn't it just as well to make short work of them?'

The esaul, screwing up his light-coloured eyes, nodded his head approvingly.

'That's not my affair, no need to discuss it. I don't care to have their lives on my conscience. You say they die. Well, let them. Only not through my doing.'

Dolohov laughed.

'Who prevented their taking me twenty times over? But you know if they do catch me—and you too with your chivalrous sentiments—it will just be the same—the nearest aspen-tree.' He paused. 'We must be getting to work, though. Send my Cossack here with the pack. I have two French uniforms. Well, are you coming with me?' he asked Petya.

'I? Yes, yes, of course,' cried Petya, blushing till the tears came into his eyes, and glancing at Denisov.

While Dolohov had been arguing with Denisov what should be done with prisoners, Petya had again had that feeling of discomfort and nervous hurry; but again he had not time to get a clear idea of what they were talking about. 'If that's what is thought by grown-up men, famous leaders, then it must be so, it must be all right,' he thought. 'And the great thing is, that Denisov shouldn't dare to imagine that I must obey him, that he can order me about. I shall certainly go with Dolohov into the French camp. He can go, and so can I!'

To all Denisov's efforts to dissuade him from going, Petya replied that he too liked doing things properly and not in haphazard fashion, and that he never thought about danger to himself.

‘For, you must admit, if we don’t know exactly how many men there are there, it might cost the life of hundreds, and it is only we two, and so I very much wish it, and I shall certainly, most certainly go, and don’t try to prevent me,’ he said; ‘it won’t be any use . . .’

IX

PETYA and Dolohov, after dressing up in French uniforms and shakoes, rode to the clearing from which Denisov had looked at the French camp, and coming out of the wood, descended into the hollow in the pitch darkness. When they had ridden downhill, Dolohov bade the Cossacks accompanying him to wait there, and set off at a smart trot along the road towards the bridge. Petya, faint with excitement, trotted along beside him.

‘If we are caught, I won’t be taken alive. I have a pistol,’ whispered Petya.

‘Don’t speak Russian,’ said Dolohov, in a rapid whisper, and at that moment they heard in the dark the challenge: ‘Who goes there?’ and the click of a gun.

The blood rushed into Petya’s face, and he clutched at his pistol.

‘Uhlans of the Sixth Regiment,’ said Dolohov, neither hastening nor slackening his horse’s pace.

The black figure of a sentinel stood on the bridge.

‘The password?’

Dolohov reined in his horse, and advanced at a walking pace.

‘Tell me, is Colonel Gerard here?’ he said.

‘Password?’ repeated the sentinel, making no reply and barring their way.

‘When an officer makes his round, sentinels don’t ask him for the password . . .’ cried Dolohov, suddenly losing his temper and riding straight at the sentinel. ‘I ask you, is the colonel here?’

And not waiting for an answer from the sentinel, who moved aside, Dolohov rode at a walking pace uphill.

Noticing the black outline of a man crossing the road,

Dolohov stopped the man, and asked where the colonel and officers were. The man, a soldier with a sack over his shoulder, stopped, came close up to Dolohov's horse, stroking it with his hand, and told them in a simple and friendly way that the colonel and the officers were higher up the hill, on the right, in the courtyard of the farm, as he called the little manor-house.

After going further along the road, from both sides of which they heard French talk round the camp-fires, Dolohov turned into the yard of the manor-house. On reaching the gate, he dismounted and walked towards a big, blazing fire, round which several men were sitting, engaged in loud conversation. There was something boiling in a cauldron on one side, and a soldier in a peaked cap and blue coat, kneeling in the bright glow of the fire, was stirring it with his ramrod.

'He's a tough customer,' said one of the officers, sitting in the shadow on the opposite side of the fire.

'He'll make them run, the rabbits' (a French proverb), said the other, with a laugh.

Both paused, and peered into the darkness at the sound of the steps of Petya and Dolohov approaching with their horses.

'*Bonjour, messieurs!*' Dolohov called loudly and distinctly.

There was a stir among the officers in the shadow, and a tall officer with a long neck came round the fire and went up to Dolohov.

'Is that you, Clément?' said he. 'Where the devil . . .' but becoming aware of his mistake, he did not finish, and with a slight frown greeted Dolohov as a stranger, and asked him what he could do for him. Dolohov told him that he and his comrade were trying to catch up their regiment, and asked, addressing the company in general, whether the officers knew anything about the Sixth Regiment. No one could tell them anything about it; and Petya fancied the officers began to look at him and Dolohov with unfriendly and suspicious eyes.

For several seconds no one spoke.

'If you're reckoning on some soup, you have come too late,' said a voice from behind the fire, with a smothered laugh.

Dolohov answered that they had had supper, and wanted to push on further that night.

He gave their horses to the soldier who was stirring the pot,

and squatted down on his heels beside the officer with the long neck. The latter never took his eyes off Dolohov, and asked him again what regiment did he belong to.

Dolohov appeared not to hear the question. Making no answer, he lighted a short French pipe that he took from his pocket, and asked the officers whether the road ahead of them were safe from Cossacks.

'The brigands are everywhere,' answered an officer from behind the fire.

Dolohov said that the Cossacks were only a danger for stragglers like himself and his comrade; 'he supposed they would not dare to attack large detachments,' he added inquiringly.

No one replied.

'Well, now he will come away,' Petya was thinking every moment, as he stood by the fire listening to the talk.

But Dolohov took up the conversation that had dropped, and proceeded to ask them point blank how many men there were in their battalion, how many battalions they had, and how many prisoners.

When he asked about the Russian prisoners, Dolohov added:

'Nasty business dragging those corpses about with one. It would be better to shoot the vermin,' and he broke into such a strange, loud laugh, that Petya fancied the French must see through their disguise at once, and he involuntarily stepped back from the fire.

Dolohov's words and laughter elicited no response, and a French officer whom they had not seen (he lay rolled up in a coat), sat up and whispered something to his companion. Dolohov stood up and called to the men, who held their horses.

'Will they give us the horses or not?' Petya wondered, unconsciously coming closer to Dolohov.

'They did give them the horses. *Bonsoir, messieurs,*' said Dolohov.

Petya tried to say '*Bonsoir,*' but he could not utter a sound. The officers were whispering together. Dolohov was a long while mounting his horse, who would not stand still; then he rode out of the gate at a walking pace. Petya rode beside him, not daring to look round, though he was longing to see whether the French were running after him or not.

When they came out on to the road, Dolohov did not turn back towards the open country, but rode further along it into the village.

At one spot he stood still, listening. 'Do you hear?' he said. Petya recognised the sound of voices speaking Russian, and saw round the camp-fire the dark outlines of Russian prisoners. When they reached the bridge again, Petya and Dolohov passed the sentinel, who, without uttering a word, paced gloomily up and down. They came out to the hollow where the Cossacks were waiting for them.

'Well now, good-bye. Tell Denisov, at sunrise, at the first shot,' said Dolohov, and he was going on, but Petya clutched at his arm.

'Oh!' he cried, 'you are a hero! Oh! how splendid it is! how jolly! How I love you!'

'That's all right,' answered Dolohov, but Petya did not let go of him, and in the dark Dolohov made out that he was bending over to him to be kissed. Dolohov kissed him, laughed, and turning his horse's head, vanished into the darkness.

X

ON reaching the hut in the wood, Petya found Denisov in the porch. He was waiting for Petya's return in great uneasiness, anxiety, and vexation with himself for having let him go.

'Thank God!' he cried. 'Well, thank God!' he repeated, hearing Petya's ecstatic account. 'And, damn you, you have prevented my sleeping!' he added. 'Well, thank God; now, go to bed. We can still get a nap before morning.'

'Yes . . . no,' said Petya. 'I'm not sleepy yet. Besides, I know what I am; if once I go to sleep, it will be all up with me. And besides, it's not my habit to sleep before a battle.'

Petya sat for a little while in the hut, joyfully recalling the details of his adventure, and vividly imagining what was coming next day. Then, noticing that Denisov had fallen asleep, he got up and went out of doors.

It was still quite dark outside. The rain was over, but the trees were still dripping. Close by the hut could be seen the

black outlines of the Cossacks' shanties and the horses tied together. Behind the hut there was a dark blur where two wagons stood with the horses near by, and in the hollow there was a red glow from the dying fire. The Cossacks and the hussars were not all asleep; there mingled with the sound of the falling drops and the munching of the horses, the sound of low voices, that seemed to be whispering.

Petya came out of the porch, looked about him in the darkness, and went up to the wagons. Some one was snoring under the wagons, and saddled horses were standing round them munching oats. In the dark Petya recognised and approached his own mare, whom he called Karabach, though she was in fact of a Little Russian breed.

'Well, Karabach, to-morrow we shall do good service,' he said, sniffing her nostrils and kissing her.

'Why, aren't you asleep, sir?' said a Cossack, sitting under the wagon.

'No; but . . . Lihatchev—I believe that's your name, eh? You know I have only just come back. We have been calling on the French.' And Petya gave the Cossack a detailed account, not only of his adventure, but also of his reasons for going, and why he thought it better to risk his life than to do things in a haphazard way.

'Well, you must be sleepy; get a little sleep,' said the Cossack.

'No, I am used to it,' answered Petya. 'And how are the flints in your pistols—not worn out? I brought some with me. Don't you want any? Do take some.'

The Cossack popped out from under the wagon to take a closer look at Petya.

'For, you see, I like to do everything carefully,' said Petya. 'Some men, you know, leave things to chance, and don't have things ready, and then they regret it. I don't like that.'

'No, to be sure,' said the Cossack.

'Oh, and another thing, please, my dear fellow, sharpen my sabre for me; I have blunt . . .' (but Petya could not bring out a lie) . . . 'it has never been sharpened. Can you do that?'

'To be sure I can.'

Lihatchev stood up, and rummaged in the baggage, and Petya stood and heard the martial sound of steel and whet-

stone. He clambered on to the wagon, and sat on the edge of it. The Cossack sharpened the sabre below.

‘Are the other brave fellows asleep?’ said Petya.

‘Some are asleep, and some are awake, like us.’

‘And what about the boy?’

‘Vesenny? He’s lying yonder in the hay. He’s sleeping well after his fright. He was so pleased.’

For a long while after that Petya sat quiet, listening to the sounds. There was a sound of footsteps in the darkness, and a dark figure appeared.

‘What are you sharpening?’ asked a man coming up to the wagon.

‘A sabre for the gentleman here.’

‘That’s a good thing,’ said the man, who seemed to Petya to be an hussar. ‘Was the cup left with you here?’

‘It’s yonder by the wheel.’ The hussar took the cup. ‘It will soon be daylight,’ he added, yawning, as he walked off.

Petya must, one would suppose, have known that he was in a wood, with Denisov’s band of irregulars, a verst from the road; that he was sitting on a wagon captured from the French; that there were horses fastened to it; that under it was sitting the Cossack Lihatchev sharpening his sabre; that the big, black blur on the right was the hut, and the red, bright glow below on the left the dying camp-fire; that the man who had come for the cup was an hussar who was thirsty. But Petya knew nothing of all that, and refused to know it. He was in a fairyland, in which nothing was like the reality. The big patch of shadow might be a hut certainly, but it might be a cave leading down into the very depths of the earth. The red patch might be a fire, but it might be the eye of a huge monster. Perhaps he really was sitting now on a wagon, but very likely he was sitting not on a wagon, but on a fearfully high tower, and if he fell off, he would go on flying to the earth for a whole day, for a whole month—fly and fly for ever and never reach it. Perhaps it was simply the Cossack Lihatchev sitting under the wagon; but very likely it was the kindest, bravest, most wonderful and splendid man in the world whom no one knew of. Perhaps it really was an hussar who had come for water and gone into the hollow; but perhaps he had just vanished, vanished altogether and was no more.

Whatever Petya had seen now, it would not have surprised him. He was in a land of fairy, where everything was possible.

He gazed at the sky. The sky too was an enchanted realm like the earth. It had begun to clear, and the clouds were scudding over the tree-tops, as though unveiling the stars. At times it seemed as though they were swept away, and there were glimpses of clear, black sky between them. At times these black patches looked like storm-clouds. At times the sky seemed to rise high, high overhead, and then again to be dropping down so that one could reach it with the hand.

Petya closed his eyes and began to nod. The branches dripped. There was a low hum of talk and the sound of some one snoring. The horses neighed and scuffled.

'Ozheeg, zheeg, ozheeg, zheeg . . .' hissed the sabre on the whetstone; and all at once Petya seemed to hear harmonious music, an orchestra playing some unfamiliar, solemnly sweet hymn. Petya was as musical by nature as Natasha, and far more so than Nikolay; but he had had no musical training, and never thought about music, so that the melody that came unexpectedly into his mind had a special freshness and charm for him. The music became more and more distinct. The melody grew and passed from one instrument to another. There was being played what is called a fugue, though Petya had not the slightest idea of what was meant by a fugue. Each instrument—one like a violin, others like flutes, but fuller and more melodious than violins and flutes—played its part, and before it had finished the air, melted in with another, beginning almost the same air, and with a third and a fourth; and all mingled into one harmony, and parted again, and again mingled into solemn church music, and then into some brilliant and triumphant song of victory.

'Oh yes, of course I am dreaming,' Petya said to himself, nodding forward. 'It is only in my ears. Perhaps, though, it's my own music. Come, again. Strike up, my music! Come! . . .'

He closed his eyes. And from various directions the sounds began vibrating as though from a distance, began to strike up, to part, and to mingle again, all joined in the same sweet and solemn hymn. 'Ah how exquisite! As much as I want, and as I like it!' Petya said to himself. He tried to conduct this immense orchestra.

'Come, softly, softly, now!' And the sounds obeyed him. 'Come, now fuller, livelier! More and more joyful!' And from unknown depths rose the swelling, triumphant sounds. 'Now, voices, join in!' Petya commanded. And at first in the distance he heard men's voices, then women's. The voices swelled into rhythmic, triumphant fulness. Petya felt awe and joy as he drank in their marvellous beauty.

With the triumphant march of victory mingled the song of voices, and the drip of the branches and the zheeg, zheeg, zheeg of the sabre on the whetstone; and again the horses neighed and scuffled, not disturbing the harmony, but blending into it. How long it lasted, Petya could not tell; he was enjoying it, and wondering all the while at his own enjoyment, and regretting he had no one to share it with. He was waked by the friendly voice of Lihatchev.

'It's ready, your honour, you can cut the Frenchman in two now.'

Petya waked up.

'Why, it's light already; it's really getting light,' he cried. The horses, unseen before, were visible to the tails now, and through the leafless boughs there could be seen a watery light. Petya shook himself, jumped up, took a rouble out of his pocket, and gave it to Lihatchev, brandished his sabre to try it, and thrust it into the scabbard. The Cossacks were untying the horses and fastening the saddlegirths.

'And here is the commander,' said Lihatchev.

Denisov came out of the hut, and calling to Petya, bade him get ready.

XI

RAPIDLY in the twilight the men picked out their horses, tightened saddlegirths, and formed into parties. Denisov stood by the hut, giving the last orders. The infantry of the detachment moved on along the road, hundreds of feet splashing through the mud. They quickly vanished among the trees in the mist before the dawn. The esaul gave some order to the Cossacks. Petya held his horse by the bridle, eagerly awaiting the word of command to mount. His face glowed from a dip in cold water, and his eyes gleamed. He felt a

chill running down his back, and a kind of rapid, rhythmic throbbing all over.

'Well, have you everything ready?' said Denisov. 'Give us our horses.'

They brought the horses up. Denisov was vexed with the Cossack because the saddlegirths were slack, and swore at him as he mounted his horse. Petya put his foot in the stirrup. The horse, as its habit was, made as though to nip at his leg; but Petya leaped into the saddle, unconscious of his own weight, and looking round at the hussars moving up from behind in the darkness, he rode up to Denisov.

'Vassily Fyodorovitch, you will trust me with some commission? Please . . . for God's sake . . .' he said. Denisov seemed to have forgotten Petya's existence. He looked round at him.

'One thing I beg of you,' he said sternly, 'to obey me and not to put yourself forward.'

All the way Denisov did not say another word to Petya; he rode on in silence. By the time that they reached the edge of the wood, it was perceptibly getting light in the open country. Denisov whispered something to the esaul, and the Cossacks began riding by Petya and Denisov. When they had all passed on, Denisov put spurs to his horse, and rode downhill. Slipping and sinking back on their haunches, the horses slid down into the hollow with their riders. Petya kept beside Denisov. The tremor all over him was growing more intense. It was getting lighter and lighter, but the mist hid objects at a distance. When he had reached the bottom, Denisov looked back and nodded to the Cossack beside him.

'The signal,' he said. The Cossack raised his arm, and a shot rang out. At the same moment they heard the tramp of horses galloping in front, shouts from different directions, and more shots.

The instant that he heard the first tramp of hoofs and shouts, Petya gave the rein to his horse, and lashing him on, galloped forward, heedless of Denisov, who shouted to him. It seemed to Petya that it suddenly became broad daylight, as though it were midday, at the moment when he heard the shot. He galloped to the bridge. The Cossacks were galloping along the road in front. At the bridge he jostled against

a Cossack who had lagged behind, and he galloped on. In front Petya saw men of some sort—the French he supposed—running across the road from right to left. One slipped in the mud under his horse's legs.

Cossacks were crowding about a hut, doing something. A fearful scream rose out of the middle of the crowd. Petya galloped up to this crowd, and the first thing he saw was the white face and trembling lower-jaw of a Frenchman, who had clutched hold of a lance aimed at his breast.

'Hurrah! . . . Mates . . . ours . . .' shouted Petya, and giving the rein to his excited horse, he galloped on down the village street.

He heard firing in front. Cossacks, hussars, and tattered Russian prisoners, running up from both sides of the road, were all shouting something loud and unintelligible. A gallant-looking Frenchman, in a blue coat, with a red, frowning face, and no cap, was keeping back the hussars with a bayonet. By the time that Petya galloped up, the Frenchman had fallen. 'Too late again,' flashed through Petya's brain, and he galloped to the spot where he heard the hottest fire. The shots came from the yard of the manor-house where he had been the night before with Dolohov. The French were ambushing there behind the fence in among the bushes of the overgrown garden, and firing at the Cossacks who were crowding round the gates. As he rode up to the gates, Petya caught a glimpse in the smoke of Dolohov's white, greenish face, as he shouted something to the men. 'Go round. Wait for the infantry!' he was shouting, just as Petya rode up to him.

'Wait? . . . Hurrah! . . .' shouted Petya, and without pausing a moment, he galloped towards the spot where he heard the shots, and where the smoke was the thickest. There came a volley of shots with the sound of bullets whizzing by and thudding into something. The Cossacks and Dolohov galloped in at the gates after Petya. In the thick, hovering smoke the French flung down their arms and ran out of the bushes to meet the Cossacks, or fled downhill towards the pond. Petya was galloping on round the courtyard, but instead of holding the reins, he was flinging up both arms in a strange way, and slanting more and more to one side in the saddle. The horse stepped on to the ashes of

the fire smouldering in the morning light, and stopped short. Petya fell heavily on the wet earth. The Cossacks saw his arms and legs twitching rapidly, though his head did not move. A bullet had passed through his brain.

After parleying with the French senior officer, who came out of the house with a handkerchief on a sword to announce that they surrendered, Dolohov got off his horse and went up to Petya, who lay motionless with outstretched arms.

'Done for,' he said frowning, and walked to the gate to Denisov, who was riding towards him.

'Killed?' cried Denisov, even from a distance recognising the familiar, unmistakably lifeless posture in which Petya's body was lying.

'Done for,' Dolohov repeated, as though the utterance of those words afforded him satisfaction; and he walked rapidly towards the prisoners, whom the Cossacks were hurriedly surrounding. 'No quarter!' he shouted to Denisov. Denisov made no reply. He went up to Petya, got off his horse, and with trembling hands turned over the blood-stained, mud-spattered face that was already turning white.

'I'm fond of sweet things. They are capital raisins, take them all,' came into his mind. And the Cossacks looked round in surprise at the sound like the howl of a dog, that Denisov uttered as he turned away, walked to the fence and clutched at it.

Among the Russian prisoners rescued by Denisov and Dolohov was Pierre Bezuhov.

XII

THE party of prisoners, of whom Pierre was one, was on the 22nd of October not with the troops and transport, in whose company they had left Moscow, though no fresh instructions in regard to them had been given by the French authorities. Half of the transport with stores of biscuit, which had followed them during the early stages of the march, had been carried off by the Cossacks, the other half had got away in front. Of the cavalry soldiers on foot, who had marched in front of the prisoners, not one was left; they had all disappeared. The

artillery, which the prisoners had seen in front during the early stages, was now replaced by the immense train of Marshal Junot's baggage, convoyed by an escort of Westphalians. Behind the prisoners came a transport of cavalry accoutrements.

The French had at first marched in three columns, but from Vyazma they had formed a single mass. The symptoms of lack of discipline, which Pierre had observed at the first halt outside Moscow, had by now reached their extreme limits.

The road along which they marched was strewn on both sides with the carcasses of dead horses. The tattered soldiers, stragglers from different regiments, were continually changing, joining the column as it marched, and dropping behind it again. Several times there had been false alarms, and the soldiers of the convoy had raised their guns, and fired and fled, trampling one another underfoot. Then they had rallied again, and abused one another for their causeless panic.

These three bodies, travelling together—the cavalry transport, the convoy of prisoners, and Junot's baggage transport—still made up a complete separate whole, though each of its three parts was rapidly dwindling away.

Of the cavalry transport, which had at first consisted of one hundred and twenty wagons, only sixty were left; the rest had been carried off or abandoned. Several wagonloads of Junot's baggage, too, had been discarded or captured. Three wagons had been attacked and pillaged by stragglers from Davoust's regiment. From the talk he overheard among the Germans, Pierre learned that a more careful watch was kept over this baggage-train than over the prisoners, and that one of their comrades, a German, had been shot by order of the marshal himself because a silver spoon belonging to the marshal had been found in the soldier's possession.

The convoy of prisoners had dwindled even more than the other two convoys. Of the three hundred and thirty men who had started from Moscow there were now less than a hundred left. The prisoners were a burden even more irksome to the soldiers than the cavalry stores and Junot's baggage. The saddles and Junot's spoons they could understand might be of some use, but why cold and starving soldiers should stand as sentinels, keeping guard over Russians as cold and starving, who were continually dying and being left behind on the road,

and whom they had orders to shoot—it was not only incomprehensible, but revolting. And the soldiers of the escort, apparently afraid in the miserable plight they were in themselves, to give way to the pity they felt for the prisoners, for fear of making their own lot harder, treated them with marked moroseness and severity.

At Dorogobuzh the soldiers of the escort had gone off to plunder their own stores, leaving the prisoners locked in a stable, and several prisoners had burrowed under the wall and run away, but they were caught by the French and shot.

The arrangement, made at the start from Moscow, that the officers among the prisoners should march separately from the common soldiers, had long since been given up. All who could walk marched together; and at the third stage Pierre had rejoined Karataev and the bow-legged, purple-grey dog, who had chosen Karataev for her master.

On the third day after leaving Moscow, Karataev had a return of the fever, which had kept him in the Moscow hospital, and as Karataev's strength failed, Pierre held more aloof from him. Pierre could not have said why it was, but from the time Karataev fell sick, he had to make an effort to force himself to go near him. And when he did go near him and heard the subdued moans, which Karataev often uttered, as he lay at the halting-places, and smelt the increasing odour from the sick man, Pierre moved further away from him and did not think about him.

In captivity in the shed that had been his prison, Pierre had learned, not through his intellect, but through his whole being, through life, that man is created for happiness, that happiness lies in himself, in the satisfaction of his natural, human cravings; that all unhappiness is due, not to lack of what is needful, but to superfluity. But now, during the last three weeks of the march, he had learned another new and consolatory truth—he had learned that there is nothing terrible to be dreaded in the world. He had learned that just as there is no position in the world in which a man can be happy and perfectly free, so too there is no position in which he need be unhappy and in bondage. He had found out that there is a limit to suffering and a limit to freedom, and that that limit is very soon reached; that the man who suffered from a crumpled petal in his bed of roses, suffered just as much

as he suffered now, sleeping on the bare, damp earth, with one side getting chilled as the other side got warm; that when in former days he had put on his tight dancing-shoes, he had suffered in just the same way as now, when he walked quite barefoot (his foot-gear had long since fallen to pieces), with his feet covered with sores. He learned that when he had—by his own freewill, as he had fancied—married his wife, he had been no more free than now when he was locked up for the night in a stable. Of all that he did himself afterwards call sufferings, though at the time he hardly felt them so, the chief was the state of his bare, blistered, sore feet. The horse-flesh was savoury and nourishing, the saltpetre flavour given it by the gunpowder they used instead of salt was positively agreeable; there was no great degree of cold, it was always warm in the daytime on the march, and at night there were the camp-fires, and the lice that devoured him helped to keep him warm. One thing was painful in the earlier days—that was his feet.

On the second day of the march, as he examined his blisters by the camp-fire, Pierre thought he could not possibly walk on them; but when they all got up, he set off limping, and later on, when he got warm, he walked without pain, though his feet looked even more terrible that evening. But he did not look at them, and thought of something else.

Only now Pierre grasped all the force of vitality in man, and the saving power innate in man, of transferring his attention, like the safety-valve in steam-engines, that lets off the superfluous steam so soon as its pressure exceeds a certain point.

He did not see and did not hear how the prisoners that lagged behind were shot, though more than a hundred of them had perished in that way. He did not think about Karataev, who was getting weaker every day, and would obviously soon fall a victim to the same fate. Still less did Pierre think about himself. The harder his lot became, the more terrible his future, the more independent of his present plight were the glad and soothing thoughts, memories, and images that occurred to him.

XIII

At midday on the 22nd, Pierre was walking along the muddy, slippery road uphill, looking at his feet and at the unevenness of the road. From time to time he glanced at the familiar crowd around him, and then again at his feet. Both that crowd and those feet were alike his and familiar to him. The purplish, bandy-legged, grey dog was running merrily along at the side of the road; sometimes picking up a hind leg, and skipping along on three paws as a sign of content and briskness, or barking at the crows that perched on the carrion. The grey dog was sleeker and merrier than in Moscow. All around lay the flesh of different animals—from men to horses—in different stages of decomposition, and the marching soldiers prevented wolves from coming near it, so that the grey dog could feast to her heart's content.

Rain had been falling since early morning; and it seemed continually as though in another minute it would cease and the sky would clear, when, after a short break, the rain came on again more heavily. The road, saturated with rain, could soak up no more, and streams flowed along the ruts.

Pierre walked, looking from side to side, counting his steps, and reckoning them off in threes on his fingers. Inwardly addressing the rain, he said to it, 'Now then, come on then, pelt away!'

It seemed to him that he was thinking of nothing at all; but somewhere deep down his soul was pondering something grave and consolatory. That something was the subtlest, spiritual deduction arising from his talk the night before with Karataev.

Getting chilled by the dying fire on the previous night's halt, Pierre had got up and moved to the next fire, which was burning better. There Platon was sitting, with a coat put over his head, like a priest's chasuble. In his flexible, pleasant voice, feeble now from illness, he was telling the soldiers a story Pierre had heard already. It was past midnight, the time when Karataev's fever usually abated, and he was particularly lively. As he drew near the fire and heard Platon's weak, sickly voice, and saw his piteous mien in the bright firelight, Pierre felt a pang at heart. He was frightened at his own

pity for this man, and would have gone away, but there was no other fire to go to, and trying not to look at Platon, he sat down by it.

‘Well, how is your fever?’ he asked.

‘How is my fever? Weep over sickness, and God won’t give you death,’ said Karataev, and he went back at once to the story he had begun.

‘And so, brother,’ he went on with a smile on his thin, white face, and a peculiar, joyful light in his eyes, ‘And so, brother . . .’

Pierre had heard the story long before. Karataev had told it to him about six times already, and always with special joyful emotion. But well as Pierre knew the story, he listened to it now as though it were something new, and the subdued ecstacy, which Karataev evidently felt in telling it, infected Pierre too.

It was the story of an old merchant, who had lived in good works and in the fear of God with his family, and had made a journey one day with a companion, a rich merchant, to Makary.

Both the merchants had put up at an inn and gone to sleep; and next day the rich merchant had been found robbed, and with his throat cut. A knife, stained with blood, was found under the old merchant’s pillow. The merchant was tried, sentenced to be flogged, and to have his nostrils slit—all according to the law in due course, as Karataev said—and sent to hard labour.

‘And so, brother’ (it was at this point in the story that Pierre found Karataev) ‘ten years or more passed by after that. The old man lives on in prison. He submits, as is fitting; he does nothing wrong. Only he prays to God for death. Very well. And so at night-time they are gathered together, the convicts, just as we are here, and the old man with them. And so they fall to talking of what each is suffering for, and how he has sinned against God. One tells how he took a man’s life, another two, another had set fire to something, and another was a runaway just for no reason. So they began asking the old man, “What,” they say, “are you suffering for, grandfather?” “I am suffering, dear brethren,” says he, “for my own sins, and for other men’s sins. I have not taken a life, nor taken other men’s goods, save what I have bestowed

on poorer brethren. I was a merchant, dear brethren; and I had great wealth." And he tells them this and that, and how the whole thing had happened. "For myself," says he, "I do not grieve. God has chastened me. The only thing," says he, "I am sorry for my old wife and my children." And so the old man fell a-weeping. And it so happened that in that company there was the very man, you know, who had killed the merchant. "Where did it happen, grandfather?" says he. "When and in what month?" and so he asked him all about it. His heart began to ache. He goes up to the old man like this—and falls down at his feet. "You are suffering for me, old man," says he. "It's the holy truth; this man is tormented innocently, for nothing, lads," says he. "I did that deed," says he, "and put the knife under his head when he was asleep. Forgive me, grandfather, for Christ's sake!" says he.'

Karataev paused, smiling blissfully, and gazing at the fire, as he rearranged the logs.

'The old man, he says, "God forgive you," says he, "but we are all sinners before God," says he. "I am suffering for my own sins." And he wept with bitter tears. What do you think, darling?' said Karataev, his ecstatic smile growing more and more radiant, as though the great charm and whole point of his story lay in what he was going to tell now, 'what do you think, darling, that murderer confessed of himself to the police. "I have killed six men," says he (for he was a great criminal), "but what I am most sorry for is this old man. Let him not weep through my fault." He confessed. It was written down, and a paper sent off to the right place. The place was far away. Then came a trial. Then all the reports were written in due course, by the authorities, I mean. It was brought to the Tsar. Then a decree comes from the Tsar to let the merchant go free; to give him the recompense they had awarded him. The paper comes; they fall to looking for the old man. Where was that old man who had suffered innocently? The paper had come from the Tsar, and they fell to looking for him.' Karataev's lower jaw quivered. 'But God had pardoned him already—he was dead! So it happened, darling!' Karataev concluded, and he gazed a long while straight before him, smiling silently.

Not the story itself, but its mysterious import, the ecstatic gladness that beamed in Karataev's face as he told it, the mysterious significance of that gladness vaguely filled and rejoiced Pierre's soul now.

XIV

'To your places!' a voice shouted suddenly.

There was a cheerful stir among the prisoners and convoy soldiers, and an air of expecting something festive and solemn. Shouted commands could be heard on all sides, and a party of well-dressed cavalry soldiers on good horses came trotting up from the left, making a circuit round the prisoners. Every face wore the look of nervousness commonly seen at the approach of men in authority. The prisoners huddled together and were shoved out of the way. The convoy soldiers formed in ranks.

'The Emperor! The Emperor! The marshal! The duke! . . .' and the sleek cavalry soldiers had hardly ridden by when a carriage rattled up drawn by grey horses. Pierre had a passing glimpse of the serene, handsome, fat, white face of a man in a three-cornered hat. It was one of the marshals. The marshal's eye was caught by Pierre's big, striking figure; and in the expression with which he frowned and looked away Pierre fancied he saw pity and the desire to conceal it.

The general in charge of the transport whipped up his lean horse, and galloped after the carriage with a red, panic-stricken face. Several officers met in a group; the soldiers came round them. All had excited and uneasy faces.

'What did he say? What was it he said? . . .' Pierre heard.

While the marshal was driving by, the prisoners had been hustled together into one group, and Pierre caught sight of Karataev, whom he had not yet seen that morning. He was sitting, wrapped in his little military coat, leaning against a birch-tree. His face still wore the same look of joyous emotion as when he had been telling the story of the merchant, but it had another expression too, a look of subdued solemnity.

Karataev looked at Pierre with his kindly, round eyes, that

were bright now with tears, and there was an unmistakable appeal in them. He evidently wanted to say something to him. But Pierre was in too great dread for himself. He made as though he had not seen that look, and hastily walked away.

When the prisoners set off again Pierre looked back. Karataev was sitting under the birch-tree by the edge of the road, and two Frenchmen were bending over him in conversation. Pierre did not look again. He went on limping up the hill.

There was the sound of a shot behind, at the spot where Karataev was sitting. Pierre heard that shot distinctly, but at the moment that he heard it, he recalled that he had not finished reckoning up how many stages were left to Smolensk, the calculation he had begun before the marshal rode by. And he began to reckon. Two French soldiers ran by Pierre, one holding a still smoking gun. They were both pale, and in the expression of their faces—one of them glanced timidly at Pierre--there was something like what he had seen in the young soldier at the execution in Moscow. Pierre looked at the soldier and remembered how, the day before yesterday, that man had burnt his shirt in drying it before the fire, and how the others had laughed at him.

The dog began to howl behind at the spot where Karataev was sitting. 'Silly creature! what is she howling for?' thought Pierre.

The prisoners, his companions marching at his side, like him, refrained from looking back to the place whence came the sound of the shot and the dog's howl. There was a set look on all their faces.

XV

THE cavalry transport, and the prisoners, and the marshal's baggage-train, halted at the village of Shamshevo. All crowded together round the camp-fire. Pierre went up to a fire, ate some roast horse flesh, lay down with his back to the fire, and at once fell asleep. He fell into the same sort of sleep that he had slept at Mozhaïsk, after the battle of Borodino.

Again the facts of real life mingled with his dreams; and

again some one, himself or some one else, was uttering thoughts in his ear, and the same thoughts, indeed, as had come in his dream at Mozhaïsk.

Life is everything. Life is God. All is changing and moving, and that motion is God. And while there is life, there is the joy of the consciousness of the Godhead. To love life is to love God. The hardest and the most blessed thing is to love this life in one's sufferings, in undeserved suffering.

'Karataev!' flashed into Pierre's mind. And all at once there rose up, as vivid as though alive, the image, long forgotten, of the gentle old teacher, who had given Pierre geography lessons in Switzerland. 'Wait a minute,' the old man was saying. And he was showing Pierre a globe. This globe was a living, quivering ball, with no definite limits. Its whole surface consisted of drops, closely cohering together. And those drops were all in motion, and changing, several passing into one, and then one splitting up again into many. Every drop seemed striving to spread, to take up more space, but the others, pressing upon it, sometimes absorbed it, sometimes melted into it.

'This is life,' the old teacher was saying.

'How simple it is and how clear,' thought Pierre. 'How was it I did not know that before? God is in the midst, and each drop strives to expand, to reflect Him on the largest scale possible. And it grows, and is absorbed and crowded out, and on the surface it disappears, goes back into the depths, and falls not to the surface again. That is how it is with him, with Karataev; he is absorbed and has disappeared.'

'You understand, my child,' said the teacher.

'You understand, damn you!' shouted a voice, and Pierre woke up.

He raised his head and sat up. A French soldier was squatting on his heels by the fire. He had just shoved away a Russian soldier, and was roasting a piece of meat on the end of a ramrod. His sinewy, lean, hairy, red hands, with short fingers, were deftly turning the ramrod. His brown, morose face, with its sullen brows, could be clearly seen in the light of the glowing embers.

'It's just the same to him,' he muttered, quickly addressing a soldier standing behind him. 'Brigand! go!'

And the soldier, turning the ramrod, glanced gloomily at Pierre. The latter turned away, gazing into the shadows. A Russian soldier, the one who had been pushed away, was sitting near the fire, patting something with his hand. Looking more closely, Pierre saw the grey dog, who was sitting by the soldier, wagging her tail.

‘Ah, she has come . . .’ said Pierre. ‘And Plat . . .’ he was beginning, but he did not go on. All at once, instantly in close connection, there rose up the memory of the look Platon had fixed upon him, as he sat under the tree, of the shot heard at that spot, of the dog’s howl, of the guilty faces of the soldiers as they ran by, of the smoking gun, of Karataev’s absence at that halting-place; and he was on the point of fully realising that Karataev had been killed, but at the same instant, at some mysterious summons, there rose up the memory of a summer evening he had spent with a beautiful Polish lady on the verandah of his house at Kiev. And nevertheless, making no effort to connect the impressions of the day, and to deduce anything from them, Pierre closed his eyes, and the picture of the summer night in the country mingled with the thought of bathing and of that fluid, quivering globe, and he seemed to sink deep down into water, so that the waters closed over his head.

Before sunrise he was awakened by loud and rapid shots and outcries. The French were flying by him.

‘The Cossacks!’ one of them shouted, and a minute later a crowd of Russians were surrounding Pierre. For a long while Pierre could not understand what had happened to him. He heard all about him his comrades’ wails of joy.

‘Mates! our own folk! brothers!’ the old soldiers cried weeping, as they embraced the Cossacks and the hussars. The hussars and the Cossacks crowded round the prisoners, pressing on them clothes, and boots, and bread. Pierre sat sobbing in their midst, and could not utter one word; he hugged the first soldier who went up to him, and kissed him, weeping.

Dolohov was standing at the gates of a dilapidated house, letting the crowd of unarmed Frenchmen pass by him. The French, excited by all that had happened, were talking loudly

among themselves; but as they passed before Dolohov, who stood switching his boots with his riding-whip, and watching them with his cold, glassy eyes, that boded nothing good, their talk died away. One of Dolohov's Cossacks stood on the other side, counting the prisoners, and marking off the hundreds with a chalk mark on the gate.

'How many?' Dolohov asked him.

'The second hundred,' answered the Cossack.

'*Filez, filez,*' said Dolohov, who had picked up the expression from the French; and when he met the eyes of the passing prisoners, his eyes gleamed with a cruel light.

With a gloomy face Denisov, holding his high Cossack hat in his hand, was walking behind the Cossacks, who were bearing to a hole freshly dug in the garden the body of Petya Rostov.

XVI

FROM the 28th of October, when the frosts began, the flight of the French assumed a more tragic aspect, from the men being frozen or roasted to death by the camp-fires, while the Emperor, and kings, and dukes, still drove on with their stolen booty in fur cloaks and close carriages. But in its essentials, the process of the flight and disintegration of the French army went on unchanged.

From Moscow to Vyazma of the seventy-three thousands of the French army (not reckoning the Guards, who had done nothing but pillage all through the war), only thirty-six thousand were left, though only five thousand had been killed in battle. Here we have the first term of a progression, by which the remaining terms are determined with mathematical exactness. The French army went on melting away and disappearing in the same ratio from Moscow to Vyazma, from Vyazma to Smolensk, from Smolensk to the Berezina, from the Berezina to Vilna, apart from the greater or less degree of cold, the pursuit and barring of the way, and all other conditions taken separately. After Vyazma, instead of three columns, the French troops formed a single mass, and so they marched on to the end. This is how Berthier wrote to the Emperor (and we know that generals feel it permissible to

depart rather widely from the truth in describing the condition of their armies):—

‘I think it my duty to report to your Majesty the condition of the various corps under my observation on the march the last two or three days. They are almost disbanded. Hardly a quarter of the men remain with the flags of their regiments; the rest wander off on their own account in different directions, trying to seek food and to escape discipline. All think only of Smolensk, where they hope to recover. During the last few days many soldiers have been observed to throw away their cartridges and muskets. In such a condition of affairs, whatever your further plans may be, the interests of your Majesty’s service make it essential to muster the army at Smolensk, and to rid them of ineffectives, such as cavalrymen without horses, as well as of superfluous baggage and a part of the artillery, which is now out of proportion with the numbers of the effective army. Supplies and some days’ rest are essential: the soldiers are exhausted by hunger and fatigue; during the last few days many have died by the roadside or in the bivouacs. This state of things is growing continually worse, and if steps are not quickly taken for averting the danger, we shall be exposed to the risk of being unable to control the army in the event of a battle.

‘November 9. Thirty versts from Smolensk.’

After struggling into Smolensk, the promised land of their dreams, the French killed one another fighting over the food there, sacked their own stores, and when everything had been pillaged, they ran on further. All hastened on, not knowing whither or for what end they were going; least of all knew that great genius, Napoleon, since there was no one to give him orders. But still he and those about him clung to their old habits: wrote commands, letters, reports, orders of the day; called each other your majesty, *mon frère*, *Prince d'Eckmühl*, *roi de Naples*, and so on. But the orders and reports were all on paper: no attempt was made to carry them out, because they could not be carried out. And although they addressed each other as ‘majesty,’ ‘highness,’ and ‘*mon cousin*,’ they all felt that they were pitiful and loathsome creatures, who had done a great wrong, for which they had now to pay the penalty. And in spite of their pretence of caring for the

army, each was thinking only of himself, and how to make his escape as quickly as possible to safety.

XVII

THE actions of the Russian and French armies during the retreat from Moscow to the Niemen resemble a game of Russian blindman's buff, in which there are two players, both with their eyes bandaged, and one rings a bell at intervals to let the other know of his whereabouts. At first he rings his bell with no fear of his opponent; but when he begins to find himself in a difficult position, he runs away as noiselessly as he can from his opponent, and often supposing he is running away from him, walks straight into his arms.

At first Napoleon's army made its whereabouts known—that was in the early period of the retreat along the Kaluga road—but afterwards, when they had taken to the Smolensk road, they ran holding the tongue of the bell; and often supposing they were running away, ran straight towards the Russians.

Owing to the rapidity of the flight of the French, and of the Russians after them, and the consequent exhaustion of the horses, the chief means of keeping a close watch on the enemy's position—by means of charges of cavalry—was out of the question. Moreover, in consequence of the frequent and rapid changes of position of both armies, what news did come always came too late. If information arrived on the second that the army of the enemy had been in a certain place on the first, by the third, when the information could be acted upon, the army was already two days' march further, and in quite a different position.

One army fled, the other pursued. From Smolensk, there were a number of different roads for the French to choose from; and one would have thought that, as they stayed there four days, the French might have found out where the enemy was, have thought out some advantageous plan, and undertaken something new. Yet, after a halt of four days, the crowds of them ran back; again not to right or to left, but, with no manœuvres or plans, along their old road—the worst one—by Krasnoe and Orsha, along their beaten track.

Expecting the enemy in their rear and not in front, the French ran, straggling out, and getting separated as far as twenty-four hours' march from one another. In front of all fled the Emperor, then the kings, then the dukes. The Russian army, supposing Napoleon would take the road to the right beyond the Dnieper—the only sensible course—turned also to the right, and came out on the high road at Krasnoe. And here, just as in the game of blindman, the French came bearing straight down on our vanguard. Seeing the enemy unexpectedly, the French were thrown into confusion, stopped short from the suddenness of the fright, but then ran on again, abandoning their own comrades in their rear. Then for three days, the separate parts of the French army passed, as it were, through the lines of the Russian army: first the viceroy's troops, then Davoust's, and then Ney's. They all abandoned one another, abandoned their heavy baggage, their artillery, and half their men, and fled, making semicircles to the right to get round the Russians by night.

Ney was the last, because in spite, or perhaps in consequence, of their miserable position, with a child's impulse to beat the floor that has bruised it, he lingered to demolish the walls of Smolensk, which had done nobody any harm. Ney, who was the last to pass with his corps of ten thousand, reached Napoleon at Orsha with only a thousand men, having abandoned all the rest, and all his cannons, and made his way by stealth at night, under cover of the woods, across the Dneiper.

From Orsha they fled on along the road to Vilna, still playing the same game of blindman with the pursuing army. At Berezhina again, they were thrown into confusion, many were drowned, many surrendered, but those that got across the river, fled on.

Their chief command' wrapped himself in a fur cloak, and getting into a sledge, galloped off alone, deserting his companions. Who ever could, ran away too, and those who could not—surrendered or died.

XVIII

ONE might have supposed that the historians, who ascribe the actions of the masses to the will of one man, would have found it impossible to explain the retreat of the French on their theory, considering that they did everything possible during this period of the campaign to bring about their own ruin, and that not a single movement of that rabble of men, from their turning into the Kaluga road up to the flight of the commander from his army, showed the slightest trace of design.

But no! Mountains of volumes have been written by historians upon this campaign, and in all of them we find accounts of Napoleon's masterly arrangements and deeply considered plans; of the strategy with which the soldiers were led, and the military genius showed by the marshals.

The retreat from Maley Yaroslavets, when nothing hindered Napoleon from passing through a country abundantly furnished with supplies, and the parallel road was open to him, along which Kutuzov afterwards pursued him—this wholly unnecessary return by a road through devastated country is explained to us as due to various sagacious considerations. Similar reasons are given us for Napoleon's retreat from Smolensk to Orsha. Then we have a description of his heroism at Krasnoc, when he is reported to have prepared to give battle, and to take the command, and coming forward with a birch stick in his hand, to have said:

'Long enough I have been an emperor, it is time now to be a general!'

Yet in spite of this, he runs away immediately afterwards, abandoning the divided army in the rear to the hazards of destiny.

Then we have descriptions of the greatness of some of the marshals, especially of Ney—a greatness of soul that culminated in his taking a circuitous route by the forests across the Dnieper, and fleeing without his flags, his artillery, and nine-tenths of his men into Orsha.

And lastly, the final departure of the great Emperor from his heroic army is represented by the historians as something great—a stroke of genius.

Even that final act of running away—which in homely language would be described as the lowest depth of baseness, such as every child is taught to feel ashamed of—even that act finds justification in the language of the historians.

When it is impossible to stretch the elastic thread of historical argument further, when an action is plainly opposed to what all humanity is agreed in calling right and justice, the historians take refuge in the conception of greatness. Greatness would appear to exclude all possibility of applying standards of right and wrong. For the great man—nothing is wrong. There is no atrocity which could be made a ground for blaming a great man.

'*C'est grand!*' cry the historians; and at that word good and bad have ceased to be, and there are only '*grand*' and not '*grand*.' '*Grand*' is equivalent to good, and not '*grand*' to bad. To be *grand* is to their notions the characteristic of certain exceptional creatures, called by them heroes. And Napoleon, wrapping himself in his warm fur cloak and hurrying home away from men, who were not only his comrades, but (in his belief) brought there by his doing, feels *que c'est grand*; and his soul is content.

'*Du sublime au ridicule il n'y a qu'un pas,*' he says (he sees something grand in himself). And the whole world has gone on for fifty years repeating: Sublime! Grand! Napoleon the Great.

'*Du sublime au ridicule il n'y a qu'un pas.*'

And it never enters any one's head that to admit a greatness, immeasurable by the rule of right and wrong, is but to accept one's own nothingness and immeasurable littleness.

For us, with the rule of right and wrong given us by Christ, there is nothing for which we have no standard. And there is no greatness where there is not simplicity, goodness, and truth.

XIX

WHAT Russian reader has not known an irksome feeling of annoyance, dissatisfaction, and perplexity, when he reads the accounts of the latter period of the campaign of 1812? Who has not asked himself: How was it all the French were

not captured or cut to pieces, when all the three Russian armies were surrounding them in superior numbers, when the French were a disorderly, starving, and freezing rabble, and the whole aim of the Russians (so history tells us) was to check, to cut off, and to capture all the French?

How was it that the Russian army, that with inferior numbers had fought the battle of Borodino, failed in its aim of capturing the French, when the latter were surrounded on three sides? Can the French be so immensely superior to us that we are not equal to beating them, when we have surrounded them with forces numerically superior? How could that have come to pass? History (what passes by that name) answers these questions by saying that that came to pass because Kutuzov, and Tormasov, and Tchitchagov, and this general and that failed to carry out certain manœuvres.

But why did they fail to carry them out? And how was it, if they really were responsible for not attaining the aim set before them, that they were not tried and punished for their shortcomings? But even if we admit that Kutuzov and Tchitchagov and the others were responsible for the non-success of the Russians, it is still impossible to understand why, in the position the Russian troops were in at Krasnoe and the Berezina, on both occasions with numerically superior forces, the French army and marshals were not taken prisoners, if that really was the aim of the Russians.

The explanation of this phenomenon given by the Russian military historians—that Kutuzov hindered the attack—is insufficient, because we know that Kutuzov was not able to restrain the troops from attacking at Vyazma and Tarutino. Why was it that the Russian army, that with inferior forces, gained a victory at Borodino over the enemy in full strength, was unsuccessful at Krasnoe and the Berezina, when fighting in superior numbers against the undisciplined crowds of the French.

If the aim of the Russians really was to cut off Napoleon and his marshals, and to take them prisoners, and that aim was not only frustrated, but all attempts at attaining it were every time defeated in the most shameful way, this last period of the war is quite correctly represented by the French as a series of victories for them, and quite incorrectly represented by the Russians as redounding to our glory.

The Russian military historians, so far as they recognise the claims of logic, are forced to this conclusion; and in spite of their lyric eulogies of Russian gallantry and devotion, and all the rest of it, they are reluctantly obliged to admit that the retreat of the French from Moscow was a series of victories for Napoleon and of defeats for Kutuzov.

But putting patriotic vanity entirely aside, one cannot but feel that there is an inherent discrepancy in this conclusion, seeing that the series of French victories led to their complete annihilation, while the series of Russian defeats was followed by the destruction of their enemy, and the deliverance of their country.

The source of this discrepancy lies in the fact that historians, studying events in the light of the letters of the sovereigns and of generals, of narratives, reports, projects, and so on, have assumed quite falsely that the plan of that period of the campaign of 1812 was to cut off and capture Napoleon and his marshals and his army.

Such a plan never was, and could not have been, the aim of the Russian army, because it had no meaning, and its attainment was utterly out of the question.

There was no object in such a plan. In the first place, because Napoleon's army was flying in disorder at its utmost possible speed out of Russia; that is to say, doing the very thing that every Russian most desired. What object was there in conducting all sorts of operations against the French when they were running away as fast as they could already? Secondly, it would have been idle to stop men on the road, whose whole energies were bent on flight. Thirdly, it would have been absurd to lose men in destroying the French army when it was already, without external interference, perishing at such a rate that, without any obstruction of their road, not more than one hundredth of its original number succeeded in crossing the frontier in December.

Fourthly, it was absurd to desire to take prisoners the Emperor, kings, and dukes, since the possession of such prisoners would have greatly enhanced the difficulty of the Russian position, as was recognised by the most clear-sighted diplomatists of the time (J. Maistre and others). Still more absurd would have been the desire to capture the French army when it had dwindled to one-half before reaching Krasnoe,

and a division of convoys had to be given up to guard a corps of prisoners, while the Russian soldiers themselves had not always full rations, and the prisoners they did take died of hunger.

Any plan of cutting off and capturing Napoleon and his army, however carefully thought out, would have been like the action of a gardener who, after driving out a herd of cattle that had been trampling his beds, should run out to belabour the cattle about the head. The only thing that could be said in justification of his proceeding would be that he was greatly incensed. But the authors of this supposed plan cannot plead even this excuse, since theirs were not the gardens that had been trampled.

And, besides being absurd, to cut off the retreat of Napoleon's army was also impossible.

It was impossible, in the first place, because, since experience shows that the movement of columns in a single battlefield at five versts' distance never coincides with the plan of their movements, the probability that Tchitchagov, Kutuzov, and Wittgenstein would all reach an appointed spot in time was so remote that it practically amounted to impossibility. As Kutuzov in fact regarded it when he said that manœuvres planned at great distances do not produce the results expected of them.

Secondly, it was impossible, because to paralyse the force of inertia with which Napoleon's army was rebounding back along its track, incomparably greater forces were needed than those the Russians had at their command.

Thirdly, it was impossible, because the military expression, to cut off, has really no meaning. One may cut off a slice of bread, but not an army. To cut off an army—that is, to bar its road—is impossible, because there are always many places by which the men can make a circuit to get out, and there is always the night, during which nothing can be done; a fact of which the military strategists might have been convinced by the examples of Krasnoe and Berezina. One can never take a prisoner unless he agrees to be taken, just as one can never catch a swallow, though of course it is possible if it settles on one's hand. One can take a prisoner who will surrender, as the Germans did, in accordance with the rules of strategy and tactics. But the French soldiers very wisely did

not feel it incumbent on them to do so, since death from cold and hunger awaited them as much if taken prisoner, as if persisting in their flight.

The fourth and chief reason why it was impossible is that war was waged in 1812 under conditions more terrible than ever since the world has existed; and the Russian troops strained every nerve in the pursuit of the French, and could not have done more without perishing themselves.

The Russian army lost in its march from Tarutino to Krasnoe fifty thousand sick or stragglers, that is, a number equal to the population of a large provincial town. Half of the army was lost without a battle.

At this period of the campaign the soldiers were without boots or fur-lined coats, on half rations, without vodka, camping out at night for months in the snow with fifteen degrees of frost; while there were only seven or eight hours of daylight, and the rest was night; where discipline could exert the same influence, and men were put in peril of death, not for a few hours, as on the field of battle, but for whole months together were keeping up a struggle every moment with death from cold and hunger. And of this period of the campaign, when half the army perished in one month, the historians tell us that Miloradovitch ought to have made an oblique march in one direction, and Tormasov in another, and Tchitchagov ought to have advanced to this point (the men advancing knee-deep in the snow), and that so and so pushed through and cut the French off, and so on, and so on.

The Russian soldiers did all that could or ought to have been done to attain an end worthy of the people, and half of them died in doing it. They are not to blame because other Russians, sitting in warm rooms at home, proposed that they should do the impossible.

All this strange discrepancy between the facts and the accounts of historians, so difficult to understand to-day, arises simply from this, that the historians wrote the history of the noble sentiments and fine speeches of various generals, and not the history of the events themselves.

They attach great consequence to the words of Miloradovitch, to the honours bestowed on this general or that, and the proposals made by them. But the question of the fifty thousand men who lay in the hospitals and graveyards does

not even interest them, for it does not come within the scope of their researches.

And yet we have but to turn away from researches among the reports and plans of the generals, and to look into the movements of those hundred thousand men who took direct immediate part in the events ; and all the questions that seemed insoluble before can be readily and certainly explained with extraordinary ease and simplicity.

The plan of cutting off Napoleon and his army never existed save in the imagination of some dozen men. It could not have existed because it was absurd and could not be carried out.

The people had a single aim : to clear their country of the invaders. That aim was effected primarily of itself, since the French were flying, and all that was necessary was not to check their flight. It was promoted, too, by the irregular warfare kept up by the people destroying the French army piecemeal ; and thirdly, by the great Russian army following in the rear of the French, ready to use force in case there were any pause in their retreat.

The Russian army had to act as a whip urging on a fleeing animal. And the experienced driver knew that it was better to keep the whip raised as a menace than to bring it down on the creature's back.

PART XV

I

WHEN a man sees an animal dying, a horror comes over him. What he is himself—his essence, visibly before his eyes, perishes—ceases to exist. But when the dying creature is a man, and a man dearly loved, then, besides the horror at the extinction of life, what is felt is a rending of the soul, a spiritual wound, which, like a physical wound, is sometimes mortal, sometimes healed, but always aches and shrieks from contact with the outer world, that sets it smarting.

After Prince Andrey's death, Natasha and Princess Marya both alike felt this. Crushed in spirit, they closed their eyes under the menacing cloud of death that hovered about them, and dared not look life in the face. Carefully they guarded their open wounds from every rough and painful touch. Everything—the carriage driving along the street, the summons to dinner, the maid asking which dress to get out; worse still—words of faint, feigned sympathy—set the wound smarting, seemed an insult to it, and jarred on that needful silence in which both were trying to listen to the stern, terrible litany that had not yet died away in their ears, and to gaze into the mysterious, endless vistas that seemed for a moment to have been unveiled before them.

Only alone together were they safe from such outrage and pain. They said little to one another. When they did speak, it was about the most trivial subjects. And both equally avoided all mention of anything connected with the future.

To admit the possibility of a future seemed to them an insult to his memory. Still more circumspectly did they avoid in their talk all that could be connected with the dead man. It seemed to them that what they had felt and gone

through could not be expressed in words. It seemed to them that every allusion in words to the details of his life was an outrage on the grandeur and holiness of the mystery that had been accomplished before their eyes.

The constant restraint of speech and studious avoidance of everything that might lead to words about him, these barriers, fencing off on all sides what could not be spoken of, brought what they were feeling even more clearly and vividly before their minds.

But pure and perfect sorrow is as impossible as pure and perfect joy. From the isolation of her position, as the guardian and foster-mother of her nephew, and independent mistress of her own destinies, Princess Marya was the first to be called back to life from that world of mourning in which she lived for the first fortnight. She received letters from her relations which had to be answered; the room in which Nikolushka had been put was damp, and he had begun to cough. Alpatitch came to Yaroslavl with accounts. He had suggestions to make, and advised Princess Marya to move to Moscow to the house in Vozdvizhenka, which was uninjured, and only needed some trifling repairs. Life would not stand still, and she had to live. Painful as it was for Princess Marya to come out of that world of solitary contemplation, in which she had been living till then, and sorry, and, as it were, conscience-stricken, as she felt at leaving Natasha alone, the duties of daily life claimed her attention, and against her own will she had to give herself up to them. She went through the accounts with Alpatitch, consulted Dessalle about her little nephew, and began to make preparations for moving to Moscow.

Natasha was left alone, and from the time that Princess Marya began to busy herself with preparations for her journey, she held aloof from her too.

Princess Marya asked the countess to let Natasha come to stay with her in Moscow; and both mother and father eagerly agreed to her suggestion, for they saw their daughter's physical strength failing every day, and they hoped that change of scene and the advice of Moscow doctors might do her good.

'I am not going anywhere,' answered Natasha, when the suggestion was made to her; 'all I ask is, please let me alone,' she said, and she ran out of the room, hardly able to restrain tears more of vexation and anger than of sorrow.

Since she felt herself deserted by Princess Marya, and alone in her grief, Natasha had spent most of her time alone in her room, huddled up in a corner of her sofa. While her slender, nervous fingers were busy twisting or tearing something, she kept her eyes fixed in a set stare on the first object that met them. This solitude exhausted and tortured her; but it was what she needed. As soon as any one went in to her, she got up quickly, changed her attitude and expression, and picked up a book or some needlework, obviously waiting with impatience for the intruder to leave her.

It seemed to her continually that she was on the very verge of understanding, of penetrating to the mystery on which her spiritual vision was fastened with a question too terrible for her to bear.

One day towards the end of December, Natasha, thin and pale, in a black woollen gown, with her hair fastened up in a careless coil, sat perched up in the corner of her sofa, her fingers nervously crumpling and smoothing out the ends of her sash, while she gazed at the corner of the door.

She was inwardly gazing whither he had gone, to that further shore. And that shore, of which she had never thought in old days, which had seemed to her so far away, so incredible, was now closer to her, and more her own, more comprehensible than this side of life, in which all was emptiness and desolation or suffering and humiliation.

She was gazing into that world where she knew he was. But she could not see him, except as he had been here on earth. She was seeing him again as he had been at Mytishtchy, at Troitsa, at Yaroslavl.

She was seeing his face, hearing his voice, and repeating his words, and words of her own that she had put into his mouth; and sometimes imagining fresh phrases for herself and him which could only have been uttered in the past.

Now she saw him as he had once been, lying on a low chair in his velvet, fur-lined cloak, his head propped on his thin, pale hand. His chest looked fearfully hollow, and his shoulders high. His lips were firmly closed, his eyes shining, and there was a line on his white brow that came and vanished again. There was a rapid tremor just perceptible in one foot. Natasha knew he was struggling to bear horrible pain. 'What was that pain like? Why was it there? What was

he feeling? How did it hurt?' Natasha had wondered. He had noticed her attention, raised his eyes, and, without smiling, began to speak.

'One thing would be awful,' he had said: 'to bind oneself for ever to a suffering invalid. It would be an everlasting torture.' And he had looked with searching eyes at her. Natasha, as she always did, had answered without giving herself time to think; she had said: 'It can't go on like this, it won't be so, you will get well—quite well.'

She was seeing him now as though it were the first time, and going through all she had felt at that time. She recalled the long, mournful, stern gaze he had given her at those words, and she understood all the reproach and the despair in that prolonged gaze.

'I agreed,' Natasha said to herself now, 'that it would be awful if he were to remain always suffering. I said that then only because it would be so awful for him, but he did not understand it so. He thought that it would be awful *for me*. Then he still wanted to live, and was afraid of death. And I said it so clumsily, so stupidly. I was not thinking that. I was thinking something quite different. If I had said what I was thinking, I should have said: "Let him be dying, dying all the time before my eyes, and I should be happy in comparison with what I am now." Now . . . there is nothing, no one. Did he know that? No. He did not know, and never will know it. And now it can never, never be made up for.'

And again he was saying the same words; but this time Natasha in her imagination made him a different answer. She stopped him, and said: 'Awful for you, but not for me. You know that I have nothing in life but you, and to suffer with you is the greatest happiness possible for me.' And he took her hand and pressed it, just as he had pressed it on that terrible evening four days before his death. And in her imagination she said to him other words of tenderness and love, which she might have said then, which she only said now. . . . 'I love thee! . . . thee . . . I love, love thee . . .' she said, wringing her hands convulsively, and setting her teeth with bitter violence . . .

And a sweeter mood of sorrow was coming over her, and tears were starting into her eyes; but all at once she asked

herself: 'To whom was she saying that? Where is he, and what is he now?'

And again everything was shrouded in chill, cruel doubt, and again, frowning nervously, she tried to gaze into that world where he was. And now, now, she thought, she was just penetrating the mystery . . . But at that instant, when the incomprehensible, it seemed, was being unveiled before her eyes, a loud rattle at the door handle broke with a painful shock on her hearing. Her maid, Dunyasha, rushed quickly and abruptly into the room with frightened eyes, that took no heed of her.

'Come to your papa, make haste,' Dunyasha said, with a strange, excited expression. 'A misfortune' . . . Pyotr Ilyitch . . . a letter,' she gasped out, sobbing.

II

THE feeling of aloofness from all the world, that Natasha experienced at this time, she felt in an even more marked degree with the members of her own family. All her own family, her father and mother and Sonya, were so near her, so every day and ordinary that every word they uttered, every feeling they expressed, was jarring in the world in which she had lived of late. She felt more than indifference, positive hostility to them. She heard Dunyasha's words of Pyotr Ilyitch, of a misfortune, but she did not understand them.

'What misfortune could they have, what misfortune is possible to them? Everything goes on in its old, regular, easy way with them,' Natasha was saying inwardly.

As she went into the drawing-room, her father came quickly out of the countess's room. His face was puckered up and wet with tears. He had evidently run out of the room to give vent to the sobs that were choking him. Seeing Natasha, he waved his arms in despair, and went off into violent, miserable sobs, that convulsed his soft, round face.

'Pet . . . Petya . . . Go, go in, she's calling . . .' And sobbing like a child, he tottered with feeble legs to a chair, and almost dropped on to it, hiding his face in his hands.

An electric shock seemed to run all through Natasha. Some fearful pain seemed to stab her to the heart. She felt a

poignant anguish; it seemed to her that something was being rent within her, and she was dying. But with the pain she felt an instant release from the seal that shut her out of life. At the sight of her father, and the sound of a fearful, husky scream from her mother through the door, she instantly forgot herself and her own sorrow.

She ran up to her father, but he feebly motioned her towards her mother's door. Princess Marya, with a white face and quivering lower jaw, came out and took Natasha's hand, saying something to her. Natasha neither saw nor heard her. With swift steps she went towards the door, stopped for an instant as though struggling with herself, and ran in to her mother.

The countess was lying down in a low chair in a strange, awkward attitude; she was beating her head against the wall. Sonya and some maid-servants were holding her by the arms.

'Natasha, Natasha! . . .' the countess was screaming. 'It's not true, not true . . . it's false . . . Natasha!' she screamed, pushing the maids away. 'All of you go away, it's not true! Killed! . . . ha, ha, ha! . . . not true! . . .'

Natasha knelt down on the low chair, bent over her mother, embraced her, with surprising strength lifted her up, turned her face to her, and pressed close to her.

'Mamma! . . . darling! . . . I'm here, dearest mamma,' she whispered to her, never ceasing for a second.

She would not let her mother go; she struggled tenderly with her, asked for pillows and water, unbuttoned and tore open her mother's dress. 'Dearest . . . my darling . . . Mamma . . . my precious,' she whispered without pausing, kissing her head, her hands, her face, and feeling the tears streaming in irrepressible floods over her nose and cheeks.

The countess squeezed her daughter's hand, closed her eyes, and was quieter for a moment. All at once she sat up with unnatural swiftness, looked vacantly round, and seeing Natasha, began hugging her head to her with all her might. Natasha's face involuntarily worked with the pain, as her mother turned it toward her, and gazed a long while into it. 'Natasha, you love me,' she said, in a soft, confiding whisper. 'Natasha, you won't deceive me? You will tell me the whole truth?'

Natasha looked at her with eyes swimming with tears, and in her face seemed only imploring her love and forgiveness.

'Mamma . . . darling,' she kept repeating, putting forth all the strength of her love to try somehow to take a little of the crushing load of sorrow off her mother on to herself.

And again in the helpless struggle with reality, the mother, refusing to believe that she could live while her adored boy, just blossoming into life, was dead, took refuge from reality in the world of delirium.

Natasha had no recollection of how she spent that day and that night, and the following day and the following night. She did not sleep, and did not leave her mother's side. Natasha's love, patient and persistent, seemed to enfold the countess on all sides every second, offering no explanation, no consolation, simply beckoning her back to life.

On the third night the countess was quiet for a few minutes, and Natasha closed her eyes, her head propped on the arm of the chair. The bedstead creaked; Natasha opened her eyes. The countess was sitting up in bed, and talking softly.

'How glad I am you have come home. You are tired, won't you have tea?' Natasha went up to her. 'You have grown so handsome and manly,' the countess went on, taking her daughter's hand.

'Mamma, what are you saying . . . ?'

'Natasha, he is gone, he is no more.' And embracing her daughter, the countess for the first time began to weep.

III

PRINCESS MARYA put off her departure. Sonya and the count tried to take Natasha's place, but they could not. They saw that she was the only one who could keep the mother from the frenzy of despair. For three weeks Natasha never left her mother's side, slept on a lounge in her room, made her drink and eat, and without pause talked to her, talked because her tender, loving voice was the only thing that soothed the countess.

The wound in the mother's heart could never be healed. Petya's death had torn away half of her life. When the news of Petya's death reached her, she was a fresh-looking, vigorous woman of fifty; a month later she came out of her room an

old woman, half dead and with no more interest in life. But the wound that half killed the countess, that fresh wound, brought Natasha back to life.

A spiritual wound that comes from a rending of the spirit is like a physical wound, and after it has healed externally, and the torn edges are scarred over, yet, strange to say, like a deep physical injury, it only heals inwardly by the force of life pushing up from within.

So Natasha's wound healed. She believed that her life was over. But suddenly her love for her mother showed her that the essence of her life—love—was still alive within her. Love was awakened, and life waked with it.

The last days of Prince Andrey had been a close bond between Natasha and Princess Marya. This fresh trouble brought them even closer together. Princess Marya put off her departure, and for the last three weeks she had been looking after Natasha, as though she were a sick child. Those weeks spent by Natasha in her mother's room had completely broken down her health.

One day Princess Marya noticed that Natasha was shivering with a feverish chill, and brought her away to her own room, and tucked her up in her bed in the middle of the day. Natasha lay down, but when Princess Marya, having let down the blinds, was about to leave the room, Natasha called her to her.

'I'm not sleepy, Marie; stay with me.'

'You are tired; try and go to sleep.'

'No, no. Why did you bring me away? She will ask for me.'

'She is much better. She was talking much more like herself to-day,' said Princess Marya.

Natasha lay on the bed, and in the half-dark room she tried to make out Princess Marya's face.

'Is she like him?' Natasha wondered. 'Yes; like and unlike. But she is original, different, a quite new, unknown person. And she likes me. What is there in her heart? Everything good. But what is it like? What are her thoughts like? How does she look on me? Yes; she is nice!'

'Masha,' she said, shyly drawing her hand towards her. 'Masha, you mustn't think I'm horrid. No? Masha,

darling! How I love you! Let us be quite, quite friends.' And embracing her, Natasha fell to kissing her hands and face.

Princess Marya was abashed and overjoyed at this demonstration of feeling.

From that day there sprang up between Princess Marya and Natasha one of those tender and passionate friendships which can only exist between women. They were continually kissing each other and saying tender things to one another, and they spent the greater part of their time together. If one went away, the other was uneasy and hastened to join her. They felt more harmony together with each other than apart, each with herself. There sprang up between them a feeling stronger than friendship; that was the feeling of life being only possible in each other's company.

Sometimes they did not speak for hours together. Sometimes, as they lay in their beds, they would begin to talk, and talked till morning. They talked, for the most part, of their own remote past. Princess Marya told her of her childhood, of her mother, of her father, of her dreams. And Natasha, who had in the past turned away with calm acceptance of her non-comprehension of that life of devotion and resignation, of the idealism of Christian self-sacrifice, grew to love Princess Marya's past, and to understand that side of life of which she had had no conception before. She had no thought of imitating that resignation and self-sacrifice in her own life, because she was accustomed to look for other joys in life; but she understood and loved in another that virtue that had been till now beyond her ken. Princess Marya, too, as she listened to Natasha's stories of her childhood and early girlhood, had a glimpse of a side of life she had known nothing of, of faith in life and in the enjoyment of life.

They still refrained from talking of *him*, that they might not, as it seemed to them, desecrate the exalted feeling in their hearts; but this reticence led them, though they would not have believed it, into gradually forgetting him.

Natasha had grown thin and pale, and was physically so weak that every one was continually talking about her health, and she was glad it was so. Yet sometimes she was suddenly seized, not simply by a dread of death, but by a dread of sickness, of ill-health, of losing her good looks; and sometimes she

unconsciously examined her bare arm, marvelling at its thinness, or peeped in the looking-glass in the morning at her pinched face, and was touched by its piteous look. It seemed to her that this was as it should be, and yet she felt afraid and mournful at it.

One day she ran upstairs quickly, and was painfully short of breath. Immediately she made some pretext for going down again, and ran upstairs again, to try her strength and put herself to the test.

Another day she called Dunyasha, and her voice broke. She called her once more, though she heard her coming—called her in the deep chest-voice with which she used to sing, and listened to the sound.

She knew it not, and would not have believed it; yet though the layer of mould under which she fancied that her soul was buried seemed unbroken, the delicate, tender, young blades of grass were already pushing through it, and were destined to take root, and so to hide the grief that had crushed her under their living shoots that it would soon be unseen and forgotten. The wound was healing from within.

Towards the end of January Princess Marya set off for Moscow, and the count insisted on Natasha going with her to consult the doctors.

IV

AFTER the engagement at Vyazma, where Kutuzov could not restrain his troops in their desire to break through, to cut off and all the rest of it, the further march of the flying French, and of the Russians flying after them, continued as far as Krasnoe without a battle. The flight was so rapid that the Russian army racing after the French could not catch them up; the horses of the cavalry and artillery broke down, and information as to the movements of the French was always very uncertain.

The Russian soldiers were so exhausted by this unbroken march at the rate of forty versts a day that they were unable to quicken their pace.

To form an idea of the degree of exhaustion of the Russian army, one need only grasp clearly what is meant by the fact

that while losing no more than five thousand killed and wounded, and not a hundred prisoners, the Russian army, which had left Tarutino a hundred thousand strong, numbered only fifty thousand on reaching Krasnoe.

The rapidity of the Russian pursuit had as disintegrating an effect on the Russian army as the flight of the French had on their army. The only difference was that the Russian army moved at its own will, free from the menace of annihilation that hung over the French, and that the sick and stragglers of the French were left in the hands of their enemy, while Russian stragglers were at home among their own people. The chief cause of the wasting of Napoleon's army was the rapidity of its movements, and an indubitable proof of that is to be seen in the corresponding dwindling of the Russian army.

Just as at Tarutino and at Vyazma, all Kutuzov's energies were directed to preventing—so far as it lay in his power—any arrest of the fatal flight of the French from being checked (as the Russian generals in Petersburg, and also in the army, wished it to be). He did all he could to urge on the flight of the French, and to slacken the speed of his own army.

In addition to the exhaustion of the men, and the immense losses due to the rapidity of their movements, Kutuzov saw another reason for slackening the pace, and not being in a hurry. The object of the Russian army was the pursuit of the French. The route of the French was uncertain, and therefore the more closely our soldiers followed on the heels of the French, the greater the distances they had to traverse. It was only by following at a considerable distance that they could take advantage of short cuts across the ziz-zags made by the French in their course. All the skilful manœuvres suggested by the generals were based on forced marches at accelerated speed, while the only rational object to be aimed at was the diminution of the strain put on the men. And this was the object to which all Kutuzov's efforts were directed during the whole campaign from Moscow to Vilna,—not casually, not fitfully, but so consistently that he never once lost sight of it.

Not through reason, not by science, but with all his Russian heart and soul, Kutuzov felt and knew, as every Russian soldier felt it, that the French were vanquished, that their foes were in flight, and that they must see them off. But at the same

time he felt with his soldiers, as one man, all the sufferings of that march, unheard of at such speed and in such weather.

But the generals, especially those not Russian, burning to distinguish themselves, to dazzle people, to take some duke or king prisoner for some incomprehensible reason—those generals thought that then, when any battle was sickening and meaningless, was the very time for fighting battles and conquering somebody. Kutuzov simply shrugged his shoulders when they came to him one after another with projects of manœuvres with the ill-shod, half-clothed, and half-starved soldiers, whose numbers had in one month dwindled to one-half without a battle, and who would even, under the most favourable circumstances, have a longer distance to traverse before they reached the frontier than they had come already.

This desire on the part of the generals to distinguish themselves, to execute manœuvres, to attack, and to cut off the enemy, was particularly conspicuous whenever the Russian army did come into contact with the French.

So it was at Krasnoe, where they had expected to find one of the three columns of the French, and stumbled upon Napoleon himself with sixteen thousand troops. In spite of all Kutuzov's efforts to avoid this disastrous engagement, and to keep his men safe for three days at Krasnoe, there was a slaughter of the disordered bands of the French by the exhausted soldiers of the Russian army.

Toll wrote out a disposition: first column to advance to this spot, and so on. And as always, what was done was not at all in accordance with that disposition. Prince Eugene of Würtemberg kept up a fire from the hills on the mob of French as they raced by, and asked for reinforcements, which did not come. In the nights the French dispersed to get round the Russians, hid themselves in the woods, and all that could struggled on again.

Miloradovitch, who declared that he had no wish to know anything about the commissariat arrangements of his detachment, who could never be found when he was wanted, that *chevalier sans peur et sans reproche*, as he called himself, always eager for parleys with the French, sent messengers to demand their surrender, wasted time, and did not carry out the orders given him.

'I make you a present of that column, lads,' he said to his men, pointing out the French to his cavalry. And the cavalry, with spur and sabre, urged their broken-down horses into a trot, and with immense effort reached the column he had bestowed on them, that is to say, a mob of frozen, numb, and starving Frenchmen. And the column laid down their weapons and surrendered, which was what they had been longing to do for weeks past.

At Krasnoe there were taken twenty-six thousand prisoners, a hundred cannons, a stick of some sort, which was promptly dubbed a 'marshal's baton.' And the generals disputed among themselves who had gained most distinction in the action, and were delighted at it, though they were full of regret at not having captured Napoleon or some marshal and hero, and blamed one another, and above all Kutuzov, for failing to do so.

These men, drawn on by their own passions, were but the blind instruments of the most melancholy law of necessity; but they believed themselves heroes, and imagined that what they were doing was the noblest and most honourable achievement. They blamed Kutuzov, and declared that from the very beginning of the campaign he had prevented them from conquering Napoleon; that he thought of nothing but his own sensual gratifications, and would not advance out of Polotnyany Zavody because he was comfortable there; that he had checked the advance at Krasnoe; that he had completely lost his head when he heard Napoleon was near; that one might really suppose he had a secret understanding with Napoleon, that he had been bought over¹ by him, and so on and so on.

And not only contemporaries, misled by their own passions, have spoken thus. Posterity and history have accepted Napoleon as *grand*, while foreign writers have called Kutuzov a crafty, dissolute, weak, intriguing old man; and Russians have seen in him a nondescript being, a sort of puppet, only of use owing to his Russian name . . .

¹ Wilson's *Letters*.

V

IN 1812 and in 1813 Kutuzov was openly accused of blunders. The Tsar was dissatisfied with him. And in a recent history¹ inspired by promptings from the highest quarters, Kutuzov is spoken of as a designing, intriguing schemer, who was panic-stricken at the name of Napoleon, and guilty through his blunders at Krasnoe and Berezina of robbing the Russian army of the glory of complete victory over the French. Such is the lot of men not recognised by Russian intelligence as 'great men,' *grands hommes*; such is the destiny of those rare and always solitary men who divining the will of Providence submit their personal will to it. The hatred and contempt of the crowd is the punishment of such men for their comprehension of higher laws.

Strange and terrible to say, Napoleon, the most insignificant tool of history, who never even in exile displayed one trait of human dignity, is the subject of the admiration and enthusiasm of the Russian historians; in their eyes he is a *grand homme*.

Kutuzov, the man who from the beginning to the end of his command in 1812, from Borodino to Vilna, was never in one word or deed false to himself, presents an example exceptional in history of self-sacrifice and recognition in the present of the relative value of events in the future. Kutuzov is conceived of by the historians as a nondescript, pitiful sort of creature, and whenever they speak of him in the year 1812, they seem a little ashamed of him.

And yet it is difficult to conceive of an historical character whose energy could be more invariably directed to the same unchanging aim. It is difficult to imagine an aim more noble and more in harmony with the will of a whole people. Still more difficult would it be to find an example in history where the aim of any historical personage has been so completely attained as the aim towards which all Kutuzov's efforts were devoted in 1812.

Kutuzov never talked of 'forty centuries looking down from

¹ Bogdanovitch's *History of the Year 1812*: The character of Kutuzov, and criticism of the unsatisfactory results of Kutuzov's battles.

the Pyramids,' of the sacrifices he was making for the fatherland, of what he meant to do or had done. He did not as a rule talk about himself, played no sort of part, always seemed the plainest and most ordinary man, and said the plainest and most ordinary things. He wrote letters to his daughters and to Madame de Staël, read novels, liked the company of pretty women, made jokes with the generals, the officers, and the soldiers, and never contradicted the people, who tried to prove anything to him. When Count Rastoptchin galloped up to him at Yauzsky bridge, and reproached him personally with being responsible for the loss of Moscow, and said: 'Didn't you promise not to abandon Moscow without a battle?' Kutuzov answered: 'And I am not abandoning Moscow without a battle,' although Moscow was in fact already abandoned. When Arakcheev came to him from the Tsar to say that Yermolov was to be appointed to the command of the artillery, Kutuzov said: 'Yes, I was just saying so myself,' though he had said just the opposite a moment before. What had he, the one man who grasped at the time all the vast issues of events, to do in the midst of that dull-witted crowd? What did he care whether Count Rastoptchin put down the disasters of the capital to him or to himself? Still less could he be concerned by the question which man was appointed to the command of the artillery.

This old man, who through experience of life had reached the conviction that the thoughts and words that serve as its expression are never the motive force of men, frequently uttered words, which were quite meaningless—the first words that occurred to his mind.

But heedless as he was of his words, he never once throughout all his career uttered a single word which was inconsistent with the sole aim for the attainment of which he was working all through the war. With obvious unwillingness, with bitter conviction that he would not be understood, he more than once, under the most different circumstances, gave expression to his real thought. He first differed from all about him after the battle of Borodino, which he alone persisted in calling a victory, and this view he continued to assert verbally and in reports and to his dying day. He alone said that *the loss of Moscow is not the loss of Russia*. In answer to the overtures for peace, his reply to Lauriston was: *There can be no peace,*

for such is the people's will. He alone during the retreat of the French said that *all our manoeuvres are unnecessary; that everything is being done of itself better than we could desire; that we must give the enemy a 'golden bridge'; that the battles of Turutino, of Vyazma, and of Krasnoe, were none of them necessary; that we must keep some men to reach the frontier with; that he wouldn't give one Russian for ten Frenchmen.* And he, this intriguing courtier, as we are told, who lied to Arakcheev to propitiate the Tsar, he alone dared to face the Tsar's displeasure by telling him at Vilna that *to carry the war beyond the frontier would be mischievous and useless.*

But words alone would be no proof that he grasped the significance of events at the time. His actions—all without the slightest deviation—were directed toward the one three-fold aim: first, to concentrate all his forces to strike a blow at the French; secondly, to defeat them; and thirdly, to drive them out of Russia, alleviating as far as was possible the sufferings of the people and the soldiers in doing so.

He, the lingerer Kutuzov, whose motto was always 'Time and Patience,' the sworn opponent of precipitate action, he fought the battle of Borodino, and made all his preparations for it with unwonted solemnity. Before the battle of Austerlitz he foretold that it would be lost, but at Borodino, in spite of the conviction of the generals that the battle was a defeat, in spite of the fact, unprecedented in history, of his army being forced to retreat after the victory, he alone declared in opposition to all that it was a victory, and persisted in that opinion to his dying day. He was alone during the whole latter part of the campaign in insisting that there was no need of fighting now, that it was a mistake to cross the Russian frontier and to begin a new war. It is easy enough now that all the events with their consequences lie before us to grasp their significance, if only we refrain from attributing to the multitude the aims that only existed in the brains of some dozen or so of men.

But how came that old man, alone in opposition to the opinion of all, to gauge so truly the importance of events from the national standard, so that he never once was false to the best interests of his country?

The source of this extraordinary intuition into the signi-

ficance of contemporary events lay in the purity and fervour of patriotic feeling in his heart.

It was their recognition of this feeling in him that led the people in such a strange manner to pick him out, an old man out of favour, as the chosen leader of the national war, against the will of the Tsar. And this feeling alone it was to which he owed his exalted position, and there he exerted all his powers as commander-in-chief not to kill and maim men, but to save them and have mercy on them.

This simple, modest, and therefore truly great figure, could not be cast into the false mould of the European hero, the supposed leader of men, that history has invented.

To the flunkey no man can be great, because the flunkey has his own flunkey conception of greatness.

VI

THE 5th of November was the first day of the so-called battle of Krasnoe.

Many had been the blunders and disputes among the generals, who had not reached their proper places, many the contradictory orders carried to them by adjutants, but towards evening it was clear that the enemy were everywhere in flight, and that there would not and could not be a battle. In the evening Kutuzov set out from Krasnoe towards Dobroe, to which place the headquarters had that day been removed.

It had been a clear, frosty day. Kutuzov, mounted on his fat, white little horse, was riding towards Dobroe, followed by an immense suite of generals, whispering their dissatisfaction behind his back. Seven thousand French prisoners had been taken that day, and all along the road they met parties of them, crowding to warm themselves round the camp-fires. Not far from Dobroe they heard a loud hum of talk from an immense crowd of tattered prisoners, bandaged and wrapped up in rags of all sorts, standing in the road near a long row of unharnessed French cannons. At the approach of the commander-in-chief the buzz of talk died away, and all eyes were fixed upon Kutuzov, who moved slowly along the road, wearing a white cap with a red band, and a wadded overcoat, that set

in a hunch on his round shoulders. One of the generals began explaining to Kutuzov where the prisoners and the guns had been taken.

Kutuzov seemed absorbed in anxious thought, and did not hear the general's words. He screwed up his eyes with an air of displeasure, and gazed intently at the figures of the prisoners, who presented a particularly pitiable appearance. The majority of the French soldiers were disfigured by frost-bitten cheeks and noses, and almost all of them had red, swollen, and streaming eyes.

One group of Frenchmen was standing close by the road, and two soldiers, one with his face covered with sores, were tearing at a piece of raw meat with their hands. There was something bestial and horrible in the cursory glance they cast on the approaching generals, and the frenzied expression with which the soldier with the sore face, after a glance at Kutuzov, turned away and went on with what he was doing.

Kutuzov looked a long while intently at those two soldiers; frowning more than before, he half-closed his eyelids, and shook his head thoughtfully. Further on, he noticed a Russian soldier, who was saying something friendly to a French prisoner, laughing and clapping him on the shoulder. Kutuzov shook his head again with the same expression.

'What do you say?' he asked the general, who was trying to draw the commander-in-chief's attention to the French flags, that were set up in front of the Preobrazhensky regiment.

'Ah, the flags!' said Kutuzov, rousing himself with evident difficulty from the subject absorbing his thoughts. He looked about him absently. Thousands of eyes were gazing at him from all sides, waiting for his words.

He came to a standstill before the Preobrazhensky regiment, sighed heavily and closed his eyes. One of the suite beckoned to the soldiers holding the flags to come up and set up the flagstaffs around the commander-in-chief. Kutuzov was silent for a few seconds. Then with obvious reluctance, yielding to the obligations of his position, he raised his head and began to speak. Crowds of officers gathered round him. He scanned the circle of officers with an attentive eye, recognising some of them.

'I thank you all!' he said, addressing the soldiers, and then again turning to the officers. In the deep stillness that

prevailed all round him, his slowly articulated words were distinctly audible: 'I thank you all for your hard and faithful service. The victory is complete, and Russia will not forget you. Your glory will be for ever!' He paused, looking about him.

'Lower; bow his head lower,' he said to the soldier, who was holding the French eagle, and had accidentally lowered it before the Preobrazhensky standard.

'Lower, lower, that's it. Hurrah, lads!' he said, his chin moving quickly as he turned to the soldiers.

'Hurrah-rah-rah!' thousands of voices roared.

While the soldiers were shouting, Kutuzov, bending forward in his saddle, bowed his head, and his eyes gleamed with a mild and, as it were, ironical light.

'And now, brothers . . .' he said, when the shouts had died away.

And all at once his face and expression changed: it was not the commander-in-chief speaking now, but a simple, aged man, who plainly wanted to say something most important now to his comrades.

'And now, brothers. I know it's hard for you, but there's no help for it! Have a little patience; it won't last much longer. We will see our visitors off, and then we will rest. The Tsar won't forget your services. It's hard for you, but still you are at home; while they—you see what they have come to,' he said, pointing to the prisoners. 'Worse than the lowest beggars. While they were strong, we did not spare ourselves, but now we can even spare them. They too are men. Eh, lads?'

He looked about him. And in the unflinching, respectfully wondering eyes staring persistently at him, he read sympathy with his words. His face grew brighter and brighter with the gentle smile of old age, that brought clusters of wrinkles at the corners of his mouth and his eyes. He paused and dropped his head, as though in doubt.

'But after all said and done, who asked them to come here? It serves them right, the b—— b——,' he said suddenly, lifting his head. And swinging his riding-whip, he rode off at a gallop, accompanied for the first time during the whole campaign by gleeful guffaws and roars of hurrah from the men, as they moved out of rank.

The words uttered by Kutuzov were hardly understood by the soldiers. No one could have repeated the field-marshal's speech at first of such solemnity, and towards the end of such homely simplicity. But the meaning at the bottom of his words, they understood very well, and the same feeling of solemn triumph in their victory, together with pity for the enemy and the sense of the justice of their cause—expressed, too, with precisely the same homely coarseness—lay at the bottom of every soldier's heart, and found a vent in delighted shouts, that did not cease for a long while. When one of the generals addressed the commander-in-chief after this, asking whether he desired his carriage, Kutuzov broke into a sudden sob in replying. He was evidently deeply moved.

VII

It was getting dusk on the 8th of November, the last day of the battle of Krasnoe, when the soldiers reached their halting place for the night. The whole day had been still and frosty, with now and then a few light flakes of snow. Towards evening the sky began to grow clearer. Through the snowflakes could be seen a dark, purplish, starlit sky, and the frost was growing more intense.

A regiment of musketeers, which had left Tarutino three thousand strong, but had now dwindled to nine hundred, was among the first to reach the halting-place, a village on the high road. The quartermasters, on meeting the regiment, reported that all the cottages were full of sick and dead Frenchmen, cavalymen, and staff-officers. There was only one cottage left for the colonel of the regiment.

The colonel went on to his cottage. The regiment passed through the village, and stacked their guns up at the furthest cottages along the road.

Like a huge, many-legged monster, the regiment set to work preparing its food and lodging for the night. One party of soldiers trudged off, knee-deep in the snow, into the birch copse, on the right of the village, and the ring of axes and cutlasses, the crash of breaking branches, and the sounds of merry voices were immediately heard coming thence. Another

group were busily at work all round the regimental baggage-wagons, which were drawn up altogether. Some fed the horses, while others got out cooking-pots and biscuits. A third section dispersed about the village, getting the cottages ready for the staff-officers, carrying out the dead bodies of the French lying in the huts, and dragging away boards, dry wood, and straw from the thatch roofs, to furnish fuel for their fires and materials for the shelters they rigged up.

Behind the huts at the end of the village fifteen soldiers were trying with merry shouts to pull down the high wattle wall of a barn from which they had already removed the roof.

'Now then, a strong pull, altogether!' shouted the voices; and in the dark the huge, snow-sprinkled boards of the wall began to give. The lower stakes of the wattle cracked more and more often, and at last the wattle wall heaved over, together with the soldiers, who were hanging on to it. A loud shout and roar of coarse merriment followed.

'Work at it in twos! give us a lever here! that's it. Where are you coming to?'

'Now, altogether. . . . But wait, lads! . . . With a shout!' . . .

All were silent, and a low voice of velvety sweetness began singing a song. At the end of the third verse, as the last note died away, twenty voices roared out in chorus, 'O-O-O-O-O! It's coming! Pull away! Heave away, lads! . . .' but in spite of their united efforts the wall hardly moved, and in the silence that followed the men could be heard panting for breath.

'Hi, you there, of the sixth company! You devils, you! Lend us a hand. . . . We'll do you a good turn one day!'

Twenty men of the sixth company, who were passing, joined them, and the wattle wall, thirty-five feet in length, and seven feet in breadth, was dragged along the village street, falling over, and cutting the shoulders of the panting soldiers.

'Go on, do. . . . Heave away, you there. . . . What are you stopping for? Eh, there?' . . .

The merry shouts of unseemly abuse never ceased.

'What are you about?' cried a peremptory voice, as a sergeant ran up to the party. 'There are gentry here; the general himself's in the hut here, and you devils, you curs,

you! I'll teach you!' shouted the sergeant, and sent a swinging blow at the back of the first soldier he could come across. 'Can't you go quietly?'

The soldiers were quiet. The soldier who had received the blow began grumbling, as he rubbed his bleeding face, which had been scratched by his being knocked forward against the wattle.

'Ay, the devil; how he does hit a fellow! Why, he has set all my face bleeding,' he said in a timid whisper, as the sergeant walked away. 'And you don't enjoy it, eh?' said a laughing voice; and the soldiers, moderating their voices, moved on. As they got out of the village they began talking as loudly again, interspersing their talk with the same meaningless oaths.

In the hut by which the soldiers had passed there were assembled the chief officers in command, and an eager conversation was going on over their tea about that day's doings and the manoeuvres proposed for the next. The plan was to execute a flank movement to the left, to cut off and capture the viceroy.

By the time the soldiers had dragged the fence to its place they found blazing fires, cooking supper on all sides. The firewood was crackling, the snow was melting, and the black shadows of soldiers were flitting to and fro all over the space between trampled down in the snow.

Axes and cutlasses were at work on all sides. Everything was done without a word of command being given. Wood was piled up for a supply of fuel through the night, shanties were being rigged up for the officers, pots were being boiled, and arms and accoutrements set to rights.

The wattle wall was set up in a semicircle to give shelter from the north, propped up by stakes, and before it, was built a camp-fire. They beat the tattoo-call, counted over their number, had supper, and settled themselves round the fires—some repairing their foot-gear, some smoking pipes, others stripped naked trying to steam the lice out of their clothes.

VIII

ONE would naturally have expected that in the almost inconceivably wretched conditions in which the Russian soldiers were placed at that time—without thick boots, without fur-coats, without a roof over their heads in the snow, with a frost of eighteen degrees, often without full rations—they must have presented a most melancholy and depressing spectacle.

It was quite the opposite. Never under the most favourable material conditions had the army worn a livelier and more cheerful aspect. This was due to the fact that every element that showed signs of depression or weakness was sifted every day out of the army. All the physically and morally weak had long ago been left behind. What was left was the pick of the army—in strength of body and of spirit.

The camp-fire of the eighth company, screened by their wattle fence, attracted a greater crowd than any. Two sergeants were sitting by it, and the fire was blazing more brightly than any of them. They insisted on logs being brought in return for the right of sitting under the screen.

‘Hi, Makyev, hullo . . . are you lost, or have the wolves eaten you? Fetch some wood,’ shouted a red-faced, red-haired soldier, screwing up his eyes, and blinking from the smoke, but not moving back from the fire.

‘You run, Crow, and fetch some wood,’ he cried, addressing another soldier. The red-headed man was not a non-commissioned officer, nor a corporal, but he was a sturdy fellow, and so he gave orders to those who were weaker than himself. A thin, little soldier, with a sharp nose, who was called the ‘Crow,’ got up submissively, and was about to obey; but at that moment there stepped into the light of the fire the slender, handsome figure of a young soldier, carrying a load of wood.

‘Give it here. Well, that’s something like!’

They broke up the wood and threw it on, blew up the fire with their mouths, and fanned it with the skirts of their coats, and the flame began to hiss and crackle. The soldiers drew nearer the fire and lighted their pipes. The handsome young soldier who had brought in the wood put his

arms akimbo, and began a smart and nimble shuffle with his frozen feet as he stood.

'Ah, mother dear, the dew is cold, but yet it is fine, and a musketeer!' . . . he began singing, with a sort of hiccup at each syllable of the song.

'Hey, his soles are flying off!' cried the red-haired man, noticing that the dancer's soles were loose. 'He's a rare devil for dancing!'

The dancer stopped, tore off the loose leather, and flung it in the fire.

'You're right there, brother,' said he, and sitting down he took out of his knapsack a strip of French blue cloth, and began binding it round his foot. 'It's the steam that warps them,' he added, stretching his feet out to the fire.

'They'll soon serve us new ones. They say when we finish them off, we are all to have a double lot of stuff.'

'I say, that son of a bitch, Petrov, has sneaked off, it seems,' said a sergeant.

'It's a long while since I've noticed him,' said the other.

'Oh, well, a poor sort of soldier . . .'

'And in the third company, they were saying, there were nine men missing at the roll-call yesterday.'

'Well, but after all, when one's feet are frozen, how's one to walk?'

'Oh, stuff and nonsense!' said the sergeant.

'Why, do you want to do the same?' said an old soldier, reproachfully addressing the man who had talked of frozen feet.

'Well, what do you think?' the sharp-nosed soldier, called 'Crow,' said suddenly, in a squeaking and quavery voice, turning himself on one elbow behind the fire. 'If a man's sleek and fat, he just grows thin, but for a thin man it's death. Look at me, now! I have no strength left,' he said, with sudden resolution, addressing a sergeant. 'Say the word for me to be sent off to the hospital. I'm one ache with rheumatism, and one only gets left behind just the same . . .'

'There, that's enough; that's enough,' said the sergeant calmly.

The soldier was silent, and the conversation went on.

'There's a rare lot of these Frenchies have been taken to-day; but not a pair of boots on one of them, one may say,

worth having; no, not worth mentioning,' one of the soldiers began, starting a new subject.

'The Cossacks had stripped them of everything. We cleaned a hut for the colonel, and carried them out. It was pitiful to see them, lads,' said the dancer. 'We overhauled them. One was alive, would you believe it, muttering something in their lingo.'

'They're a clean people, lads,' said the first. 'White—why, as white as a birch-tree, and brave they are, I must say, and gentlemen, too.'

'Well, what would you expect? Soldiers are taken from all classes with them.'

'And yet they don't understand a word we say,' said the dancer, with a wondering smile. 'I says to him, "Of what kingdom are you?" and he mutters away his lingo. A strange people!'

'I'll tell you a wonderful thing, mates,' went on the man who had expressed surprise at their whiteness. 'The peasants about Mozhaïsk were telling how, when they went to take away the dead where the great battle was, why, their bodies had been lying there a good month. Well, they lay there, as white and clean as paper, and not a smell about them.'

'Why, from the cold, eh?' asked one.

'You're a clever one! Cold, indeed! Why, it was hot weather. If it had been from the cold, our men, too, wouldn't have rotted. But they say, go up to one of ours, and it would all be putrified and maggoty. They tie handkerchiefs round their noses, and drag them off, turning their faces away, so they say. They can't help it. But they're white as paper; not a smell about them.'

There was a general silence.

'Must be from the feeding,' said the sergeant: 'they are gorged like gentry.'

No one replied.

'That peasant at Mozhaïsk, where the battle was, was saying that they were fetched from ten villages round, and at work there for twenty days, and couldn't get all the dead away. A lot of those wolves, says he . . .'

'That was something like a battle,' said an old soldier. 'The only one worth mentioning; everything since . . . it's simply tormenting folks for nothing.'

'Oh, well, uncle, we did attack them the day before yesterday. But what's one to do? They won't let us get at them. They were so quick at laying down their arms, and on their knees. *Pardon!*—they say. And that's only one example. They have said twice that Platov had taken Polion himself. He catches him, and lo! he turns into a bird in his hands and flies away and away. And as to killing him, no manner of means of doing it.'

'You're a sturdy liar, Kiselov, by the look of you!'

'Liar, indeed! It's the holy truth.'

'Well, if you ask me, I'd bury him in the earth, if I caught him. Yes, with a good aspen cudgel. The number of folk he has destroyed!'

'Any way, we shall soon make an end of him; he won't come again,' said the old soldier, yawning.

The conversation died away; the soldiers began making themselves comfortable for the night.

'I say, what a lot of stars; how they shine! One would say the women had been laying out their linen!' said a soldier admiring the Milky Way.

'That's a sign of a good harvest, lads!'

'We shall want a little more wood.'

'One warms one's back, and one's belly freezes. That's queer.'

'O Lord!'

'What are you shoving for—is the fire only for you, eh? See . . . there he sprawls.'

In the silence that reigned snoring could be heard from a few who had gone to sleep. The rest turned themselves to get warm by the fire, exchanging occasional remarks. From a fire a hundred paces away came a chorus of merry laughter.

'They are guffawing in the fifth company,' said a soldier. 'And what a lot of them there!'

A soldier got up and went off to the fifth company.

'There's a bit of fun!' he said, coming back. 'Two Frenchies have come. One's quite frozen, but the other's a fine plucky fellow! He's singing songs.'

'O-O! must go and look . . . ' Several soldiers went across to the fifth company.

IX

THE fifth company was bivouacking close up to the birch copse. An immense camp-fire was blazing brightly in the middle of the snow, lighting up the rime-covered boughs of the trees.

In the middle of the night the soldiers had heard footsteps and the cracking of branches in the copse.

‘A bear, lads,’ said one soldier.

All raised their heads and listened; and out of the copse there stepped into the bright light of the fire two strangely garbed human figures, clinging to one another. These were two Frenchmen, who had been hiding in the wood. Hoarsely articulating something in a tongue incomprehensible to the soldiers, they approached the fire. One, wearing an officer’s hat, was rather the taller, and seemed utterly spent. He tried to sit down by the fire, but sank on to the ground. The other, a little, stumpy man, with a kerchief bound round his cheeks, was stronger. He held his companion up, and said something pointing to his mouth. The soldiers surrounded the Frenchmen, laid a coat under the sick man, and brought both of them porridge and vodka. The exhausted French officer was Ramballe; the little man bandaged up in the kerchief was his servant, Morel.

When Morel had drunk some vodka and eaten a bowl of porridge, he suddenly passed into a state of morbid hilarity, and kept up an incessant babble with the soldiers, who could not understand him. Ramballe refused food, and leaning on one elbow by the fire, gazed dumbly with red, vacant eyes at the Russian soldiers. At intervals he uttered a prolonged groan and then was mute again. Morel, pointing to his shoulders, gave the soldiers to understand that this was an officer, and that he needed warmth. A Russian officer, who had come up to the fire, sent to ask the colonel whether he would take a French officer into his warm cottage. When they came back and said that the colonel bade them bring the officer, they told Ramballe to go to him. He got up and tried to walk, but staggered, and would have fallen had not a soldier standing near caught him.

'What? You don't want to, eh?' said a soldier addressing Ramballe with a jocose wink.

'Eh, you fool! It's no time for your fooling. A peasant, a real peasant,' voices were heard on all sides blaming the jocose soldier. The others surrounded Ramballe. Two of them held him up under the arms and carried him to the cottage. Ramballe put his arms round the soldiers' necks, and as they lifted him he began wailing plaintively.

'O you good fellows! O my kind, kind friends. These are men! O my brave, kind friends'; and like a child he put his head down on the soldier's shoulder.

Meanwhile Morel was sitting in the best place surrounded by the soldiers.

Morel, a little, thickset Frenchman, with swollen, streaming eyes, was dressed in a woman's jacket and had a woman's kerchief tied over his forage cap. He was evidently tipsy, and with one arm thrown round the soldier sitting next him, he was singing a French song in a husky, broken voice. The soldiers simply held their sides as they looked at him.

'Now then, now then, teach it me; how does it go? I'll catch it in no time. How was it?' said the soldier Morel was hugging, who was one of the singers and fond of a joke.

'*Vive Henri Quatre! Vive ce roi vaillant! . . .*' sang Morel, winking. '*C'est diable à quatre . . .*'

'*Vi-vu-ri-ka! Viff-se-ru-ru-ru! Si-dya-blya-ka! . . .*' repeated the soldier, waving his hand and catching the tune correctly.

'Bravo! Ho-ho-ho-ho!' a hoarse guffaw of delight rose on all sides. Morel, wrinkling up his face, laughed too.

'Come, strike up, more, more!'

'*Qui eut le triple talent de boire, de battre, et d'être un vert galant.*'

'That sounds well too. Now, Zaletaev! . . .'

'*Kyu,*' Zaletaev articulated with effort. '*Kyu-gu-yu . . .*' he sang, puckering up his lips elaborately; '*le-trip-ta-la-de-bood-ba-ce-detra-va-gu-la.*'

'That's fine! That's a fine Frenchman, to be sure! oy . . . ho-ho-ho. Well, do you want some more to eat?'

'Give him some porridge; it'll take him some time to satisfy his hunger.'

'They gave him more porridge, and Morel, laughing, attacked

a third bowlful. There were gleeful smiles on the faces of all the young soldiers watching him. The old soldiers, considering it beneath their dignity to show interest in such trifles, lay on the other side of the fire, but now and then one would raise himself on his elbow and glance with a smile at Morel.

'They are men, too,' said one, rolling himself up in his coat. 'Even the wormwood has its roots.'

'O Lord! What lots of stars! It's a sign of frost . . .'

And all sank into silence.

The stars, as though they knew no one would see them now, were twinkling brightly in the black sky. Flaring up and growing dim again, and quivering, they seemed to be busily signalling some joyful mystery to each other.

X

The French army went on melting away at a regularly increasing rate. And the crossing of the Berezina, of which so much has been written, was only one of the intermediate stages of the destruction of the army, and by no means the decisive episode of the campaign. The reason that so much has been written about Berezina on the French side is that at the broken-down bridge of Berezina the woes, which had till then come upon them in a sort of regular succession, were suddenly concentrated there in a single moment—in one tragic catastrophe, which remained printed on the memory of all. On the Russian side, the reason that so much has been made of Berezina was simply that at Petersburg, far away from the theatre of war, a plan had been devised (again by Pfuhl of all people) for catching Napoleon in a strategic snare on the banks of the Berezina. Every one was convinced that the plan would come off exactly as arranged, and so they insisted that Berezina had in any case been the scene of the final ruin of the French. In reality the results of Berezina were less ruinous to the French in loss of caunons and prisoners than was the fighting at Krasnoe, as statistics prove.

The sole significance of the disaster of Berezina lies in the fact that it proved obviously and unmistakably how mislead-

ing were all plans for cutting off the enemy's retreat; and the one possible course of action was that which was supported by Kutuzov and the mass of the Russian army—simply to follow on the enemy's track. The crowd of French soldiers fled with continually accelerating velocity, with all their energies directed to the attainment of their goal. It was fleeing like a wounded beast and could not be stopped on the way. This was proved, not so much by the construction of the crossing, as by what happened at the bridges. When the bridges were broken down, unarmed soldiers, camp-followers from Moscow, women with children, who were with the French transport, all under the influence of *vis inertia*, dashed forward for the boats, or rushed into the frozen water, instead of surrendering.

Their impulse was a reasonable one. The position of fugitives and of pursuers was equally wretched. By remaining with his own men, each hoped for the help of comrades in misfortune, for a definite place of his own among them. By surrendering to the Russians, he found himself in the same wretched circumstances, but placed on a lower level than others as regards the satisfaction of his vital needs. The French had no need of authentic evidence that half of the prisoners—whom the Russians were unable to look after, however much they desired to save them—were dying of cold and hunger. They felt that it could not but be so. The most humane Russian officers, even those naturally warmly disposed to the French, Frenchmen in the Russian service, could do nothing for the prisoners. They perished in the wretched plight in which the Russians were themselves placed. Bread and clothing could not be taken from the starving, necessary soldiers to give it to Frenchmen—not hated, not obnoxious, nor in any way to blame—but simply superfluous. Some did even do this; but it was only an exception.

Behind them lay certain destruction; before them lay hope. Their ships were burnt; there was no hope of safety but in keeping together and in flight, and all the forces of the French were bent on this united flight.

The more precipitate the flight of the French, and the more wretched the plight of those left behind (especially after Berezina, on which great hopes had been set, owing to the Petersburg plan), the more violent were the attacks made by the Russian generals on one another, and still more on Kutuzov.

Assuming that the failure of the Petersburg plan would be ascribed to him, the dissatisfaction with him, contempt of him, and jeering at him became more and more pronounced. This contempt and jeering was of course expressed in respectful form—in such a form that Kutuzov could not even ask what he was accused of. They did not talk to him seriously; they submitted their reports and asked for his decisions with an air of performing a melancholy ceremony, while they winked behind his back, and at every step tried to deceive him. It was accepted as a recognised thing by all those men that it was useless talking to the old man, simply because they could not understand him. They took it for granted that he could never comprehend the deep significance of their plans, that he would answer them with his phrases (they fancied they were only meaningless phrases) about a golden bridge, and about the impossibility of going beyond the frontier with a crowd of barefoot beggars. And everything he said—for instance, that they must wait for provisions, or that the men had no boots—all was so simple; while everything they proposed was so complicated and so clever, that it was obvious to them that he was stupid and in his dotage, while they were military officers of genius, without authority to take the lead. The dissatisfaction and malicious gossip of the staff reached its utmost limits after the brilliant admiral, the favourite hero of Petersburg, Wittgenstein, had joined the army. Kutuzov saw it, and simply sighed and shrugged his shoulders. Only once, after Berezina, he lost his temper and wrote to Bennigsen, who was in private correspondence with the Tsar, the following note:

‘I beg your Most High Excellency on the receipt of this letter to retire to Kaluga, on account of your attacks of ill-health, and there to await the further commands of His Majesty the Emperor.’

But this dismissal of Bennigsen was followed by the arrival on the scene of the Grand Duke Konstantin Pavlovitch, who had received a command at the beginning of the campaign, and had been removed from the army by Kutuzov. Now the Grand Duke on rejoining the army informed Kutuzov of the Tsar's dissatisfaction at the poor successes of our troops, and the slowness of their progress. The Tsar himself intended to be with the army in a few days.

The old man, as experienced in court methods as in warfare

—who in the August of that year had been chosen commander-in-chief against the Tsar's will, who had dismissed the Grand Duke and heir-apparent from the army, and acting on his own authority, in opposition to the Tsar's will, had decreed the abandonment of Moscow—understood at once now that his day was over, that his part was played out, and that his supposed power was no more. And not only from the attitude of the court did he see this. On one side he saw the war—that war in which he had played his part—was over, and he felt that his work was done. On the other hand, at this very time, he began to be sensible of the physical weariness of his aged frame, and the necessity of physical rest.

On the 29th of November, Kutuzov reached Vilna—his dear Vilna, as he used to call it. Twice during his military career he had been governor of Vilna.

In that wealthy town, which had escaped injury, Kutuzov found old friends and old associations, as well as the comforts of which he had been so long deprived. And at once turning his back on all military and political cares, he plunged into the quiet routine of his accustomed life, so far as the passions raging all round him would permit. It was as though all that was being done, and had still to be done, in the world of history, was no concern of his now.

Tchitchagov was one of the generals most zealous in advocating attack and cutting off the enemy's retreat; he had at first suggested making a diversion in Greece and then in Warsaw, but was never willing to go where he was commanded to go. Tchitchagov, who was notorious for the boldness of his remarks to the Tsar, considered Kutuzov was under an obligation to him, because when he had been sent in 1811 to conclude peace with Turkey over Kutuzov's head, and found on arriving that peace had already been concluded, he had frankly admitted to the Tsar that the credit of having concluded peace belonged to Kutuzov.

This Tchitchagov was the first to meet Kutuzov at Vilna, at the castle where the latter was to stay. Wearing a naval uniform with a dirk, and holding his forage cap under his arm, he handed the commander-in-chief the military report and the keys of the town. The contemptuously respectful attitude of youth to old age in its dotage was expressed in the most marked manner in all the behaviour of Tchitchagov,

who was aware of the disfavour into which Kutuzov had fallen.

In conversation with Tchitchagov, Kutuzov happened to say that his carriages, packed with china, that had been carried off by the enemy at Borisovo, had been recovered unhurt, and would be restored to him.

'You mean to say I have nothing to eat out of? On the contrary, I can provide everything for you, even if you want to give dinner-parties,' Tchitchagov protested, getting hot. Every word he had uttered had been with the motive of proving his own rectitude, and so he imagined that Kutuzov too was preoccupied with the same desire. Shrugging his shoulders and smiling his subtle, penetrating smile, Kutuzov answered:

'I mean to say to you what I do say to you. Nothing more.'

In opposition to the Tsar's wishes, Kutuzov kept the greater part of the troops in Vilna. He was said by all the persons about him to be getting much weaker, and breaking down physically during his stay in Vilna. He took no interest in the business of the army, left everything to his generals, and spent the time of waiting for the Tsar in social dissipation.

The Tsar with his suite—Count Tolstoy, Prince Volkonsky, Arakcheev, and the rest—left Petersburg on the 7th of December, and reached Vilna on the 11th, and drove straight up to the castle in his travelling sledge. In spite of the intense cold, there were some hundred generals and staff-officers in full parade uniform, and a guard of honour of the Semyonovsky regiment standing before the castle.

A courier, galloping up to the castle with steaming horses in advance of the Tsar, shouted: 'He is coming!'

Konovnitsyn rushed into the vestibule to inform Kutuzov, who was waiting in the porter's little room within.

A minute later the big, heavy figure of the old man in full parade uniform, his breast covered with orders, and a scarf drawn tight about his bulky person, walked with a rolling gait on to the steps. He put his cocked hat on, with the flat side foremost, took his gloves in his hand, and going sideways with difficulty down the steps, took in his hand the report, that had been prepared to give the Tsar.

Bustle and hurry and whispering, another set of three horses dashing furiously up, and all eyes were turned on the approach-

ing sledge, in which the figures of the Tsar and Volkonsky could already be distinguished.

From the habit of fifty years, all this had a physically agitating effect on the old man. He felt himself over with nervous haste, set his hat straight, and, pulling himself together and standing erect at the very moment when the Tsar, stepping out of the sledge, turned his eyes upon him, he handed him the report, and began speaking in his measured, ingratiating voice.

The Tsar scanned Kutuzov from head to foot in a rapid glance, frowned for an instant; but at once overcoming his feelings, went up to him, and opening his arms, embraced the old general. Again, through old habitual association of ideas, arousing some deep feeling in his own heart, this embrace had its usual effect on Kutuzov: he gave a sob.

The Tsar greeted the officers and the Semyonovsky guard of honour; and once more shaking hands with the old man, he went with him into the castle.

When he was alone with the commander-in-chief, the Tsar gave expression to his displeasure at the slowness of the pursuit of the enemy, and the blunders made at Krasnoe and the Berezina, and to his views as to the coming campaign abroad. Kutuzov made no observation or explanation. The same expression of unreasoning submission with which seven years before he had listened to the Tsar's commands on the field of Austerlitz remained fixed now on his face.

When Kutuzov had left the room, and with downcast head walked across the reception-hall with his heavy, waddling step, a voice stopped him.

'Your highness,' said some one.

He raised his head, and looked into the face of Count Tolstoy, who stood facing him with a small object on a silver dish. Kutuzov seemed for some time unable to grasp what was wanted of him.

All at once he seemed to recollect himself; a faint smile gleamed on his podgy face, and with a low, respectful bow, he picked up the object on the dish. It was the Order of St. George of the first rank.

XI

THE next day the commander-in-chief gave a dinner and a ball, which the Tsar honoured with his presence.

Kutuzov had received the Order of St. George of the first rank; the Tsar had shown him the highest marks of respect, but every one was aware that the Tsar was displeased with the commander-in-chief. The proprieties were observed, and the Tsar set the first example in doing so. But every one knew that the old man was in fault, and had shown his incapacity. When, in accordance with the old custom of Catherine's time, Kutuzov gave orders for the captured standards to be lowered at the Tsar's feet on his entering the ball-room, the Tsar frowned with vexation, and muttered words, which some heard as: 'The old comedian.'

The Tsar's displeasure was increased at Vilna by Kutuzov's obvious unwillingness or incapacity to see the importance of the approaching campaign.

When next morning the Tsar said to the officers gathered about him: 'You have not only saved Russia, you have saved Europe,' every one knew at once that the war was not over.

Kutuzov alone refused to see this, and frankly gave it as his opinion that no fresh war could improve the position of Russia, or add to her glory; that it could but weaken her position, and cast her down from that high pinnacle of glory at which in his view Russia was standing now. He tried to show the Tsar the impossibility of levying fresh troops, and talked of the hardships the people were suffering, the possibility of failure, and so on.

Such being his attitude on the subject, the commander-in-chief could naturally be looked upon only as a hindrance and a drag on the progress of the coming campaign.

To avoid friction with the old man, the obvious resource was—as with him at Austerlitz and with Barclay at the beginning of the war—to withdraw all real power from the commander-in-chief, without disturbing him by any open explanation on the matter, and to transfer it to the Tsar.

With this object, the staff was gradually transformed, and all the real power of Kutuzov's staff was removed and

transferred to the Tsar. Toll, Konovnitsyn, and Yermolov received new appointments. Every one talked openly of the commander-in-chief's great weakness and failing health.

He was bound to be in failing health, so as to make way for his successor. And his health was, in fact, failing.

Just as naturally, as simply, and as gradually as Kutuzov had come to the Court of Exchequer at Petersburg out of Turkey to raise the militia, and then to take the command of the army just at the time when he was needed, did a new commander come now to replace him, when his part was played.

The war of 1812, in addition to its national significance, dear to every Russian heart, was to take a new European character.

The movement of men from west to east was to be followed by a movement from east to west, and this new war needed a new representative, with other aims and other qualities, and moved by impulses different from Kutuzov's.

For the movement from east to west, and the establishment of the position of peoples, Alexander was needed just as Kutuzov was needed for the deliverance and the glory of Russia.

Kutuzov did not see what was meant by Europe, the balance of power, and Napoleon. He could not understand all that.

After the enemy had been annihilated, Russia had been delivered and raised to the highest pinnacle of her glory, the representative of the Russian people, a Russian of the Russians, had no more left to do. Nothing was left for the representative of the national war but to die. And he did die.

XII

As is generally the case, Pierre only felt the full strain of the physical hardships and privations he had suffered as a prisoner, when they were over. After he had been rescued, he went to Orel, and two days after getting there, as he was preparing to start for Kiev, he fell ill and spent three months laid up at Orel. He was suffering, so the doctors said, from a bilious

fever. Although they treated him by letting blood and giving him drugs, he recovered.

Everything that had happened to Pierre from the time of his rescue up to his illness had left hardly any impression on his mind. He had only a memory of dark grey weather, sometimes rainy and sometimes sunshiny, of internal physical aches, of pain in his feet and his side. He remembered a general impression of the misery and suffering of men, remembered the worrying curiosity of officers and generals, who questioned him about his imprisonment, the trouble he had to get horses and a conveyance; and more than all he remembered his own dulness of thought and of feeling all that time.

On the day of his rescue he saw the dead body of Petya Rostov. The same day he learned that Prince Andrey had lived for more than a month after the battle of Borodino, and had only a short time before died at Yaroslavl in the Rostovs' house. The same day Denisov, who had told Pierre this piece of news, happened to allude in conversation to the death of Ellen, supposing Pierre to have been long aware of it. All this had at the time seemed to Pierre only strange. He felt that he could not take in all the bearings of these facts. He was at the time simply in haste to get away from these places where men were slaughtering each other to some quiet refuge where he might rest and recover his faculties, and think over all the new strange things he had learned.

But as soon as he reached Orel, he fell ill. On coming to himself after his illness, Pierre saw waiting on him two of his servants, Terenty and Vaska, who had come from Moscow, and the eldest of his cousins, who was staying at Pierre's estate in Eletsk, and hearing of his rescue and his illness had come to nurse him.

During his convalescence Pierre could only gradually recover from the impressions of the last few months, which had become habitual. Only by degrees could he become accustomed to the idea that there was no one to drive him on to-morrow, that no one would take his warm bed from him, and that he was quite sure of getting his dinner, and tea, and supper. But for a long while afterwards he was always in his dreams surrounded by his conditions as a prisoner.

And only in the same gradual way did Pierre grasp the

meaning of the news he had heard since his escape: of the death of Prince Andrey, of the death of his wife, and of the overthrow of the French.

The joyful sense of freedom—that full, inalienable freedom inherent in man, of which he had first had a consciousness at the first halting-place outside Moscow—filled Pierre's soul during his convalescence. He was surprised that this inner freedom, independent as it was of all external circumstances, was now as it were decked out in a luxury, a superfluity of external freedom. He was alone in a strange town without acquaintances. No one made any demands on him; no one sent him anywhere. He had all he wanted; the thought of his wife, that had in old days been a continual torture to him, was no more, since she herself was no more.

‘Ah, how happy I am! how splendid it is!’ he said to himself, when a cleanly covered table was moved up to him, with savoury-smelling broth, or when he got into his soft, clean bed at night, or when the thought struck him that his wife and the French were no more. ‘Ah, how good it is! how splendid!’ And from old habit he asked himself the question, ‘Well, and what then? what am I going to do?’ And at once he answered himself: ‘I am going to live. Ah, how splendid it is!’

What had worried him in old days, what he had always been seeking to solve, the question of the object of life, did not exist for him now. That seeking for an object in life was over for him now; and it was not fortuitously or temporarily that it was over. He felt that there was no such object, and could not be. And it was just the absence of an object that gave him that complete and joyful sense of freedom that at this time made his happiness.

He could seek no object in life now, because now he had faith—not faith in any sort of principles, or words, or ideas, but faith in a living, ever palpable God. In old days he had sought Him in the aims he set before himself. That search for an object in life had been only a seeking after God; and all at once in his captivity he had come to know, not through words or arguments, but by his own immediate feeling, what his old nurse had told him long before: that God is here, and everywhere. In his captivity he had come to see that the God in Karataev was grander, more infinite, and

more unfathomable than the Architect of the Universe recognised by the masons. He felt like a man who finds what he has sought at his feet, when he has been straining his eyes to seek it in the distance. All his life he had been looking far away over the heads of all around him, while he need not have strained his eyes, but had only to look in front of him.

In old days he had been unable to see the great, the unfathomable, and the infinite in anything. He had only felt that it must be somewhere, and had been seeking it. In everything near and comprehensible, he had seen only what was limited, petty, everyday, and meaningless. He had armed himself with the telescope of intellect, and gazed far away into the distance, where that petty, everyday world, hidden in the mists of distance, had seemed to him great and infinite, simply because it was not clearly seen. Such had been European life, politics, freemasonry, philosophy, and philanthropy in his eyes. But even then, in moments which he had looked on as times of weakness, his thought had penetrated even to these remote objects, and then he had seen in them the same pettiness, the same ordinariness and meaninglessness.

Now he had learnt to see the great, the eternal, and the infinite in everything; and naturally therefore, in order to see it, to revel in its contemplation, he flung aside the telescope through which he had hitherto been gazing over men's heads, and looked joyfully at the ever-changing, ever grand, unfathomable, and infinite life around him. And the closer he looked at it, the calmer and happier he was. The terrible question that had shattered all his intellectual edifices in old days, the question: What for? had no existence for him now. To that question, What for? he had now always ready in his soul the simple answer: Because there is a God, that God without whom not one hair of a man's head falls.

XIII

PIERRE was hardly changed in his external habits. In appearance he was just the same as before. He was, as he had always been, absent-minded, and seemed preoccupied with something

of his own, something apart from what was before his eyes. The difference was that in old days, when he was unconscious of what was before his eyes, or what was being said to him, he would seem with painfully knitted brows to be striving unsuccessfully to discern something far away from him. He was just as unconscious now of what was said to him, or of what was before him. But now with a faint, apparently ironical smile, he gazed at what was before him, or listened to what was said, though he was obviously seeing and hearing something quite different. In old days he had seemed a good-hearted man, but unhappy. And so people had unconsciously held a little aloof from him. Now a smile of joy in life was continually playing about his mouth, and his eyes were bright with sympathy for others, and the question: Were they all as happy as he? And people felt at ease in his presence.

In old days he had talked a great deal, and had got hot when he talked, and he had listened very little. Now he was rarely carried away in conversation, and knew how to listen, so that people were very ready to tell him the inmost secrets of their hearts.

The princess, who had never liked Pierre, and had cherished a particularly hostile feeling towards him, since after the old count's death she had felt herself under obligation to him, had come to Orel with the intention of proving to him that in spite of his ingratitude she felt it her duty to nurse him, but after a short time she felt, to her own surprise and annoyance, that she was growing fond of him. Pierre did nothing to try and win his cousin's favour; he simply looked at her with curiosity. In old days she had felt that there was mockery and indifference in his eyes, and she had shrunk into herself before him, as she did before other people, and had shown him only her aggressive side. Now she felt on the contrary as though he were delving into the most secret recesses of her life. It was at first mistrustfully, and then with gratitude, that she let him see now the latent good side of her character.

The most artful person could not have stolen into the princess's confidence more cunningly, by arousing her recollections of the best time of her youth, and showing sympathy with them. And yet all Pierre's artfulness consisted in seeking to please himself by drawing out human qualities in the bitter, hard, and, in her own way, proud princess.

'Yes, he is a very, very good-hearted fellow when he is not under bad influence, but under the influence of people like me,' thought the princess.

The change that had taken place in Pierre was noticed in their own way by his servants too—Terenty and Vaska. They considered that he had grown much more good-natured. Often after undressing his master, and wishing him good night, Terenty would linger with his boots and his clothes in his hand, in the hope that his master would begin a conversation with him. And as a rule Pierre kept Terenty, seeing he was longing for a chat.

'Come, tell me, then . . . how did you manage to get anything to eat?' he would ask. And Terenty would begin his tales of the destruction of Moscow and of the late count, and would stand a long while with the clothes, talking away or listening to Pierre; and it was with a pleasant sense of his master's close intimacy with him and affection for him that he finally withdrew.

The doctor, who was attending Pierre, and came to see him every day, though he thought it his duty as a doctor to pose as a man every minute of whose time is of value for suffering humanity, used to sit on with him for hours together, repeating his favourite anecdotes and observations on the peculiarities of patients in general, and of ladies in particular.

'Yes, it's a pleasure to talk to a man like that; it's not what we are used to in the provinces,' he would say.

In Orel there happened to be several French prisoners, and the doctor brought one of them, a young Italian officer, to see Pierre.

This officer became a frequent visitor, and the princess used to laugh at the tender feelings the Italian expressed for Pierre.

It was obvious that the Italian was never happy but when he could see Pierre, and talk to him, and tell him all about his own past, his home life, and his love, and pour out his indignation against the French, and especially against Napoleon.

'If all Russians are the least bit like you,' he used to say to Pierre, 'it is sacrilege to make war on a people like yours. You who have suffered so much at the hands of the French, have not even a grudge against them.'

And Pierre had won the Italian's passionate devotion

simply by drawing out what was best in his soul and admiring it.

During the latter part of Pierre's stay in Orel, he received a visit from an old acquaintance, Count Villarsky, the freemason, who had introduced him to the lodge in 1807. Villarsky had married a Russian heiress, who had great estates in the Orel province, and he was filling a temporary post in the commissariat department in the town.

Though Villarsky had never been very intimately acquainted with Bezuhov, on hearing that he was in Orel, he called upon him with those demonstrations of friendliness and intimacy that men commonly display on meeting one another in the desert. Villarsky was dull in Orel, and was delighted to meet a man of his own circle, who had, as he supposed, the same interests as he had.

But to his surprise, Villarsky noticed soon that Pierre had quite dropped behind the times, and had, as he defined it himself to Pierre, sunk into apathy and egoism.

'You are stagnating,' he said to him.

But in spite of that, Villarsky felt much more at home with Pierre now than he had done in the past, and came every day to see him. As Pierre watched Villarsky, and listened to him now, it seemed strange and incredible to him to think that he had very lately been the same sort of person himself.

Villarsky was a married man with a family, whose time was taken up in managing his wife's property, in performing his official duties, and in looking after his family. He regarded all these duties as a drawback in his life, and looked on them all with contempt, because they were all directed to securing his own personal welfare and that of his family. Military, administrative, political, and masonic questions were continually engrossing his attention. And without criticising this view or attempting to change it, Pierre watched this phenomenon—so strange, yet so familiar to him—with the smile of gentle, delighted irony that was now habitual with him.

In Pierre's relations with Villarsky, with his cousin, with the doctor, and with all the people he met now, there was a new feature that gained him the goodwill of all. This was the recognition of the freedom of every man to think, to feel, and to look at things in his own way; the recognition of the

impossibility of altering a man's conviction by words. This legitimate individuality of every man's views, which had in old days troubled and irritated Pierre, now formed the basis of the sympathetic interest he felt in people. The inconsistency, sometimes the complete antagonism of men's views with their own life or with one another, delighted Pierre, and drew from him a gentle and mocking smile.

In practical affairs Pierre suddenly felt now that he had the centre of gravity that he had lacked in former days. In the past every money question, especially requests for money, to which as a very wealthy man he was particularly liable, had reduced him to a state of helpless agitation and perplexity. 'Ought I to give or not to give?' he used to ask himself. 'I have money and he needs it. But some one else needs it more. Who needs it more? And perhaps both are impostors?' And of all these suppositions he had in old days found no satisfactory solution, and gave to all as long as he had anything to give. In old days he had been in the same perplexity over every question relating to his property when one person told him he ought to act in one way and another advised something else.

Now to his own surprise he found that he had no more doubt or hesitation on all such questions. Now there was a judge within him settling what he must do and what he must not, by some laws of which he was himself unaware.

He was just as unconcerned about money matters as before; but now he unhesitatingly knew what he ought to do and what he ought not to do. The first application of that new power within him was in the case of a prisoner, a French colonel, who called on him, talked very freely of his own great exploits, and finally delivered himself of a request that was more like a demand, that he should give him four thousand francs to send to his wife and children. Pierre refused to do so without the slightest difficulty or effort, and wondered himself afterwards that it had been so easy and simple to do what had in old days seemed so hopelessly difficult. At the same time as he refused the French colonel, he made up his mind that he must certainly resort to some stratagem when he left Orel to induce the Italian officer to accept assistance, of which he stood in evident need. A fresh proof to Pierre of his greater certainty in regard to practical matters was the

The first Russians to enter Moscow were the Cossacks of Wintzengerode's detachment, the peasants from the nearest villages and the residents who had fled from Moscow and concealed themselves in the environs. On entering the ruined city, and finding it pillaged, the Russians fell to pillaging it too. They continued the work begun by the French. Trains of peasants' wagons drove into Moscow to carry away to the villages all that had been abandoned in the ruined Moscow houses and streets. The Cossacks carried off what they could to their tents; the householders collected all they could out of other houses, and removed it to their own under the pretence that it was their property.

But the first pillaging parties were followed by others; and every day as the numbers pillaging increased, the work of plunder became more difficult and assumed more definite forms.

The French had found Moscow deserted but with all the forms of an organically normal town life still existent, with various branches of trades and crafts, of luxury, and political government and religion. These forms were lifeless but they still existed. There were markets, shops, stores, corn-exchanges, and bazaars—most of them stocked with goods. There were factories and trading establishments. There were palaces and wealthy houses filled with articles of luxury. There were hospitals, prisons, courts, churches, and cathedrals. The longer the French remained, the more these forms of town life perished, and at the end all was lost in one indistinguishable, lifeless scene of pillage.

The longer the pillaging of the French lasted, the more complete was the destruction of the wealth of Moscow and of the forces of the pillagers. The longer the pillaging lasted that was carried on by the Russians on their first return to the capital, and the more there were taking part in it, the more rapidly was the wealth of Moscow and the normal life of the town re-established.

Apart from those who came for plunder, people of all sorts, drawn thither, some by curiosity, some by the duties of office, some by self-interests—householders, priests, officials, high and low, traders, artisans, and peasants—flowed back to Moscow from all sides, as the blood flows to the heart.

Within a week the peasants who had come with empty

carts to carry off goods were detained by the authorities, and compelled to carry dead bodies out of the town. Other peasants, who had heard of their companions' discomfiture, drove into the town with wheat, and oats, and hay, knocking down each others' prices to a figure lower than it had been in former days. Gangs of carpenters, hoping for high wages, were arriving in Moscow every day; and on all sides there were new houses being built, or old half-burnt ones being repaired. Tradesmen carried on their business in booths. Cook-shops and taverns were opened in fire-blackened houses. The clergy held services in many churches that had escaped the fire. Church goods that had been plundered were restored as offerings. Government clerks set up their baize-covered tables and pigeon-holes of papers in little rooms. The higher authorities and the police organised a distribution of the goods left by the French. The owners of houses in which a great many of the goods plundered from other houses had been left complained of the injustice of all goods being taken to the Polygonal Palace. Others maintained that the French had collected all the things from different houses to one spot, and that it was therefore unfair to restore to the master of the house the things found in it. The police were abused and were bribed; estimates for government buildings that had been burnt were reckoned at ten times their value; and appeals for help were made. Count Rastoptchin wrote his posters again.

XV

At the end of January Pierre arrived in Moscow and settled in the lodge of his mansion, as that had escaped the fire. He called on Count Rastoptchin and several acquaintances, and was intending in three days to set off to Petersburg. Every one was triumphant at victory; the ruined and reviving city was bubbling over with life. Every one was glad to see Pierre; everybody was eager to see him, and to ask him about all he had seen. Pierre had a particularly friendly feeling towards every one he met. But unconsciously he was a little on his guard with people to avoid fettering his freedom in any way. To all the questions put to him—important or trivial—whether

they asked him where he meant to live, whether he were going to build, when he was starting for Petersburg, or whether he could take a parcel there for some one, he answered, 'Yes, very possibly,' 'I dare say I may,' and so on.

He heard that the Rostovs were in Kostroma, and the thought of Natasha rarely came to his mind, and when it did occur to him it was as a pleasant memory of time long past. He felt himself set free, not only from the cares of daily life, but also from that feeling which, it seemed to him, he had voluntarily brought upon himself.

The third day after his arrival in Moscow he learnt from the Drubetskoy's that Princess Marya was in Moscow. The death, the sufferings, and the last days of Prince Andrey had often engaged Pierre's thoughts, and now recurred to him with fresh vividness. He heard at dinner that Princess Marya was in Moscow, and living in her own house in Vosdvizhenka, which had escaped the fire, and he went to call upon her the same evening.

On the way to Princess Marya's Pierre's mind was full of Prince Andrey, of his friendship for him, of the different occasions when they had met, and especially of their last interview at Borodino.

'Can he possibly have died in the bitter mood he was in then? Was not the meaning of life revealed to him before death?' Pierre wondered. He thought of Karataev, of his death, and unconsciously compared those two men, so different, and yet alike, in the love he had felt for both, and in that both had lived, and both were dead.

In the most serious frame of mind Pierre drove up to the old prince's house. The house had remained entire. There were traces to be seen of the havoc wrought in it, but the character of the house was unchanged. The old footman met Pierre with a stern face, that seemed to wish to make the guest feel that the absence of the old prince did make no difference in the severe routine of the household, and said that the princess had retired to her own apartments, and received on Sundays.

'Take my name to her; perhaps she will see me,' said Pierre.

'Yes, your excellency,' answered the footman; 'kindly walk into the portrait-gallery.'

A few minutes later the footman returned accompanied by Dessalle. Dessalle brought a message from the princess that she would be very glad to see Pierre, and begged him, if he would excuse the lack of ceremony, to come upstairs to her apartment.

In a low-pitched room, lighted by a single candle, he found the princess, and some one with her in a black dress. Pierre recollected that the princess had always had lady-companions of some sort with her, but who those companions were, and what they were like, he did not remember. 'That is one of her companions,' he thought, glancing at the lady in the black dress.

The princess rose swiftly to meet him, and held out her hand.

'Yes,' she said, scrutinising his altered face, after he had kissed her hand; 'so this is how we meet again. He often talked of you at the last,' she said, turning her eyes from Pierre to the companion with a sort of bashfulness that struck him.

'I was so glad to hear of your safety. It was the only piece of good news we had had for a long time.'

Again the princess glanced still more uneasily at the companion, and would have spoken; but Pierre interrupted her.

'Only imagine, I knew nothing about him,' he said. 'I believed he had been killed. All I have heard has been through others, at third-hand. I only know that he fell in with the Rostovs. . . . What a strange stroke of destiny!'

Pierre talked rapidly, eagerly. He glanced once at the companion's face, saw attentively friendly, inquiring eyes fixed upon him; and as often happens, while talking, he vaguely felt that this lady-companion in the black dress was a good, kind, friendly creature, who need be no hindrance to his talking freely to Princess Marya.

But as he uttered the last words about the Rostovs, the embarrassment in Princess Marya's face became even more marked. Again her eyes shifted from Pierre's face to the face of the lady in the black dress, and she said:

'You don't recognise her?'

Pierre glanced once more at the pale, thin face of her companion, with its black eyes and strange mouth. Something

very near to him, long forgotten, and more than sweet, gazed at him out of those intent eyes.

'But no, it cannot be,' he thought. 'That stern, thin, pale face that looks so much older? It cannot be she. It is only a reminder of it.'

But at that moment Princess Marya said, 'Natasha!'

And the face with the intent eyes—painfully, with effort, like a rusty door opening—opened, and through that opened door there floated to Pierre a sudden, overwhelming rush of long-forgotten bliss, of which, especially now, he had no thought. It breathed upon him, overwhelmed him, and swallowed him up entirely. When she smiled, there could be no doubt. It was Natasha, and he loved her.

In that first minute Pierre unwittingly betrayed to her and to Princess Marya, and most of all to himself, the secret of which he had been himself unaware. He flushed joyfully, and with agonising distress. He tried to conceal his emotion. But the more he tried to conceal it, the more clearly—more clearly than if he had uttered the most definite words—he betrayed to himself, and to her, and to Princess Marya, that he loved her.

'No, it is nothing; it's the sudden surprise,' Pierre thought. But as soon as he tried to go on with the conversation with Princess Marya, he glanced again at Natasha, and a still deeper flush spread over his face, and a still more violent wave of rapture and terror flooded his heart. He stammered in his speech, and stopped short in the middle of a sentence.

Pierre had not noticed Natasha because he had never expected to see her here; but he had not recognised her because the change that had taken place in her since he had seen her was immense. She had grown thin and pale. But it was not that that made her unrecognisable. No one would have recognised her at the moment when he entered, because when he first glanced at her there was no trace of a smile in the eyes that in old days had always beamed with a suppressed smile of the joy of life. They were intent, kindly eyes, full of mournful inquiry, and nothing more.

Pierre's embarrassment was not reflected in a corresponding embarrassment in Natasha, but only in a look of pleasure, that faintly lighted up her whole face.

XVI

'SHE has come to stay with me,' said Princess Marya. 'The count and the countess will be here in a few days. The countess is in a terrible state. But Natasha herself had to see the doctors. They made her come away with me.'

'Yes. Is there a family without its own sorrow?' said Pierre, turning to Natasha. 'You know it happened the very day we were rescued. I saw him. What a splendid boy he was!'

Natasha looked at him, and, in answer to his words, her eyes only opened wider and grew brighter.

'What can one say, or think, to give comfort?' said Pierre. 'Nothing. Why had he to die, such a noble boy, so full of life?'

'Yes; in these days it would be hard to live without faith . . . ' said Princess Marya.

'Yes, yes. That is true, indeed,' Pierre put in hurriedly.

'How so?' Natasha asked, looking intently into Pierre's eyes.

'How so?' said Princess Marya. 'Why, only the thought of what awaits . . . '

Natasha, not heeding Princess Marya's words, looked again inquiringly at Pierre.

'And because,' Pierre went on, 'only one who believes that there is a God guiding our lives can bear such a loss as hers, and . . . yours,' said Pierre.

Natasha opened her mouth, as though she would say something, but she suddenly stopped.

Pierre made haste to turn away from her, and to address Princess Marya again with a question about the last days of his friend's life. Pierre's embarrassment had by now almost disappeared, but at the same time he felt that all his former freedom had vanished too. He felt that there was now a judge criticising every word, every action of his; a judge whose verdict was of greater consequence to him than the verdict of all the people in the world. As he talked now he was considering the impression his words were making on Natasha as he uttered them. He did not intentionally say

what might please her; but whatever he said, he looked at himself from her point of view.

With the unwillingness usual in such cases, Princess Marya began telling Pierre of the position in which she had found her brother. But Pierre's questions, his eagerly restless glance, his face quivering with emotion, gradually induced her to go into details which she shrank, for her own sake, from recalling to her imagination.

'Yes, yes, . . .' said Pierre, bending forward over Princess Marya, and eagerly drinking in her words. 'Yes, yes. So he found peace? He was softened? He was always striving with his whole soul for one thing only: to be entirely good, so that he could not dread death. The defects that were in him—if he had any—did not come from himself. So he was softened?' he said.

'What a happy thing that he saw you again,' he said to Natasha, turning suddenly to her, and looking at her with eyes full of tears.

Natasha's face quivered. She frowned, and for an instant dropped her eyes. For a moment she hesitated whether to speak or not to speak.

'Yes, it was a great happiness,' she said in a low, deep voice; 'for me it was certainly a great happiness.' She paused. 'And he . . . he . . . he told me he was longing for it the very moment I went in to him . . .' Natasha's voice broke. She flushed, squeezed her hands against her knees and suddenly, with an evident effort to control herself, she lifted her head and began speaking rapidly:

'We knew nothing about it when we were leaving Moscow. I did not dare ask about him. And all at once Sonya told me he was with us. I could think of nothing, I had no conception in what state he was; all I wanted was to see him—to be with him,' she said, trembling and breathless. And not letting them interrupt her, she told all that she had never spoken of to any one before; all she had gone through in those three weeks of their journey and their stay in Yaroslavl.

Pierre heard her with parted lips and eyes full of tears fastened upon her. As he listened to her, he was not thinking of Prince Andrey, nor of death, nor of what she was saying. He heard her voice and only pitied her for the anguish she was feeling now in telling him.

The princess, frowning in the effort to restrain her tears, sat by Natasha's side and heard for the first time the story of those last days of her brother's and Natasha's love.

To speak of that agonising and joyous time was evidently necessary to Natasha.

She talked on, mingling up the most insignificant details with the most secret feelings of her heart, and it seemed as though she could never finish. Several times she said the same thing twice.

Dessalle's voice was heard at the door asking whether Nikolushka might come in to say good-night. 'And that is all, all . . .' said Natasha. She got up quickly at the moment Nikolushka was coming in, and almost running to the door, knocked her head against it as it was hidden by the portière, and with a moan, half of pain, half of sorrow, she rushed out of the room.

Pierre gazed at the door by which she had gone out, and wondered why he felt suddenly alone in the wide world.

Princess Marya roused him from his abstraction, calling his attention to her nephew who had just come into the room.

The face of Nikolushka, so like his father, had such an effect on Pierre at this moment of emotional tension, that, after kissing the child, he got up himself, and taking out his handkerchief, walked away to the window. He would have taken leave, but Princess Marya would not let him go.

'No, Natasha and I often do not go to bed till past two, please stay a little longer. We will have supper. Go downstairs, we will come in a moment.'

Before Pierre went down, the princess said to him: 'It is the first time she has talked of him like this.'

XVII

PIERRE was conducted into the big, lighted-up dining-room. In a few minutes he heard footsteps and the princess and Natasha came into the room. Natasha was calm, though the stern, unsmiling expression had come back again now into her face. Princess Marya, Natasha, and Pierre all equally experienced that feeling of awkwardness which usually follows when

a serious and deeply felt conversation is over. To continue on the same subject is impossible; to speak of trivial matters seems desecration, and to be silent is unpleasant, because one wants to talk, and this silence seems a sort of affectation. In silence they came to the table. The footmen drew back and pushed up the chairs. Pierre unfolded his cold dinner napkin, and making up his mind to break the silence he glanced at Natasha and at Princess Marya. Both had plainly reached the same decision at the same moment; in the eyes of both there gleamed a satisfaction with life, and an admission that there was gladness in it as well as sorrow.

'Do you drink vodka, count?' said Princess Marya, and those words at once dispelled the shadows of the past.

'Tell us about yourself,' said Princess Marya; 'such incredibly marvellous stories are being told about you.'

'Yes,' answered Pierre, with the gentle smile of irony that had now become habitual with him. 'I myself am told of marvels that I never dreamed of. Marya Abramovna invited me to come and see her and kept telling me what had happened to me, or ought to have happened. Stepan Stepanovitch too instructed me how I was to tell my story. Altogether I have noticed that to be an interesting person is a very easy position (I am now an interesting person); people invite me and then tell me all about it.'

Natasha smiled and was about to say something.

'We have been told that you lost two millions in Moscow. Is that true?'

'Oh, I am three times as rich,' said Pierre. In spite of the strain on his fortune, of his wife's debts, and the necessity of rebuilding, Pierre still said that he had become three times as rich.

'What I have undoubtedly gained,' he said, 'is freedom . . .' he was beginning seriously; but on second thoughts he did not continue, feeling that it was too egoistic a subject.

'And you are building?'

'Yes, such are Savelitch's orders.'

'Tell me, you had not heard of the countess's death when you stayed on in Moscow?' said Princess Marya; and she flushed crimson at once, conscious that in putting this question to him after his mention of 'freedom,' she was ascribing a significance to his words which was possibly not intended.

'No,' answered Pierre, obviously unconscious of any awkwardness in the interpretation Princess Marya had put on his allusion to his freedom. 'I heard of it in Orel, and you cannot imagine how it affected me. We were not an exemplary couple,' he said quickly, glancing at Natasha and detecting in her face curiosity as to how he would speak of his wife. 'But her death affected me greatly. When two people quarrel, both are always in fault. And one becomes terribly aware of one's shortcomings towards any one who is no more. And then such a death . . . apart from friends and consolation. I felt very sorry for her,' he concluded, and noticed with satisfaction a glad look of approval on Natasha's face.

'And so you are once more an eligible *parti*,' said Princess Marya.

Pierre flushed suddenly crimson; and for a long while he tried not to look at Natasha. When he did venture to glance at her, her face was cold and severe, even, he fancied, disdainful.

'But did you really see and talk to Napoleon, as we have been told?' said Princess Marya.

Pierre laughed.

'Not once, never. Every one always imagines that to be a prisoner is equivalent to being on a visit to Napoleon. I never saw, never even heard anything about him. I was in much lower company.'

Supper was over, and Pierre, who had at first refused to talk about his captivity, was gradually drawn into telling them about it.

'But it is true that you stayed behind to kill Napoleon?' Natasha asked him with a slight smile. 'I guessed that at the time when we met you by the Suharev Tower; do you remember?'

Pierre owned that it was so; and from that question was led on by Princess Marya's, and still more by Natasha's, questions to give a detailed account of his adventures.

At first he told his story with that tone of gentle irony that he always had now towards men and especially towards himself. But as he came to describe the horrors and sufferings he had seen, he was drawn on unawares, and began to speak with the suppressed emotion of a man living again in imagination through the intense impressions of the past.

Princess Marya looked from Pierre to Natasha with a gentle smile. In all he told them she saw only Pierre and his goodness. Natasha, her head supported in her hand, and her face changing continually with the story, watched Pierre, never taking her eyes off him, and was in imagination passing through all he told her with him. Not only her eyes, but her exclamations and the brief questions she put showed Pierre that she understood from his words just what he was trying to convey by them. It was evident that she understood, not only what he said, but also what he would have liked to say and could not express in words. The episode of the child and of the woman in whose defence he was taken prisoner, Pierre described in this way. 'It was an awful scene, children abandoned, some in the midst of the fire . . . Children were dragged out before my eyes . . . and women, who had their things pulled off them, earrings torn off . . .'

Pierre flushed and hesitated. 'Then a patrol came up and all who were not pillaging, all the men, that is, they took prisoner. And me with them.'

'I am sure you are not telling us all; I am sure you did something,' said Natasha, and after a moment's pause, 'something good.'

Pierre went on with his story. When he came to the execution, he would have passed over the horrible details of it, but Natasha insisted on his leaving nothing out.

Pierre was beginning to tell them about Karataev; he had risen from the table and was walking up and down, Natasha following him with her eyes.

'No,' he said, stopping short in his story, 'you cannot understand what I learned from that illiterate man—that simple creature.'

'No, no, tell us,' said Natasha. 'Where is he now?'

'He was killed almost before my eyes.'

And Pierre began to describe the latter part of their retreat, Karataev's illness (his voice shook continually) and then his death.

Pierre told the tale of his adventures as he had never thought of them before. He saw now as it were a new significance in all he had been through. He experienced now in telling it all to Natasha that rare happiness given to men by women when they listen to them—not by *clever* women, who,

as they listen, are either trying to remember what they are told to enrich their intellect and on occasion to repeat it, or to adapt what is told them to their own ideas and to bring out in haste the clever comments elaborated in their little mental factory. This rare happiness is given only by those real women, gifted with a faculty for picking out and assimilating all that is best in what a man shows them. Natasha, though herself unconscious of it, was all rapt attention; she did not lose one word, one quaver of the voice, one glance, one twitching in the facial muscles, one gesture of Pierre's. She caught the word before it was uttered and bore it straight to her open heart, divining the secret import of all Pierre's spiritual travail.

Princess Marya understood his story and sympathised with him, but she was seeing now something else that absorbed all her attention. She saw the possibility of love and happiness between Natasha and Pierre. And this idea, which struck her now for the first time, filled her heart with gladness.

It was three o'clock in the night. The footmen, with melancholy and severe faces, came in with fresh candles, but no one noticed them.

Pierre finished his story. With shining, eager eyes Natasha still gazed intently and persistently at him, as though she longed to understand something more, that perhaps he had left unsaid. In shamefaced and happy confusion, Pierre glanced at her now and then, and was thinking what to say now to change the subject. Princess Marya was mute. It did not strike any of them that it was three o'clock in the night, and time to be in bed.

'They say: sufferings are misfortunes,' said Pierre. 'But if at once, this minute, I was asked, would I remain what I was before I was taken prisoner, or go through it all again; I should say, for God's sake let me rather be a prisoner and eat horseflesh again. We imagine that as soon as we are torn out of our habitual path all is over, but it is only the beginning of something new and good. As long as there is life, there is happiness. There is a great deal, a great deal before us. That I say to you,' he said, turning to Natasha.

'Yes, yes,' she said, answering something altogether different, 'and I too would ask for nothing better than to go through it all again.'

Pierre looked intently at her.

'Yes, and nothing more,' Natasha declared.

'Not true, not true,' cried Pierre. 'I am not to blame for being alive and wanting to live; and you the same.'

All at once Natasha let her head drop into her hands, and burst into tears.

'What is it, Natasha?' said Princess Marya.

'Nothing, nothing.' She smiled through her tears to Pierre.

'Good-night, it's bedtime.'

Pierre got up, and took leave.

Natasha, as she always did, went with Princess Marya into her bedroom. They talked of what Pierre had told them. Princess Marya did not give her opinion of Pierre. Natasha, too, did not talk of him.

'Well, good-night, Marie,' said Natasha. 'Do you know I am often afraid that we don't talk of him' (she meant Prince Andrey), 'as though we were afraid of desecrating our feelings, and so we forget him.'

Princess Marya sighed heavily, and by this sigh acknowledged the justice of Natasha's words; but she did not in words agree with her.

'Is it possible to forget?' she said.

'I was so glad to tell all about it to-day; it was hard and painful, and yet I was glad to . . . Very glad,' said Natasha; 'I am sure that he really loved him. That was why I told him . . . it didn't matter my telling him?' she asked suddenly, blushing.

'Pierre? Oh, no! How good he is,' said Princess Marya.

'Do you know, Marie,' said Natasha, suddenly, with a mischievous smile, such as Princess Marya had not seen for a long while on her face. 'He has become so clean and smooth and fresh; as though he had just come out of a bath; do you understand? Out of a moral bath. Isn't it so?'

'Yes,' said Princess Marya. 'He has gained a great deal.'

'And his short jacket, and his cropped hair; exactly as though he had just come out of a bath . . . papa used sometimes . . .'

'I can understand how *he*' (Prince Andrey) 'cared for no one else as he did for him,' said Princess Marya.

'Yes, and he is so different from him. They say men are

better friends when they are utterly different. That must be true; he is not a bit like him in anything, is he?’

‘Yes, and he is such a splendid fellow.’

‘Well, good-night,’ answered Natasha. And the same mischievous smile lingered a long while as though forgotten on her face. ✓

XVIII

For a long while Pierre could not sleep that night. He walked up and down his room, at one moment frowning, deep in some difficult train of thought, at the next shrugging his shoulders and shaking himself, and at the next smiling blissfully.

He thought of Prince Andrey, of Natasha, of their love, and at one moment was jealous of her past, and at the next reproached himself, and then forgave himself for the feeling. It was six o’clock in the morning, and still he paced the room.

‘Well, what is one to do, if there’s no escaping it? What is one to do? It must be the right thing, then,’ he said to himself; and hurriedly undressing, he got into bed, happy and agitated, but free from doubt and hesitation.

‘However strange, however impossible such happiness, I must do everything that we may be man and wife,’ he said to himself.

Several days previously Pierre had fixed on the following Friday as the date on which he would set off to Petersburg. When he waked up next day it was Thursday, and Savelitch came to him for orders about packing the things for the journey.

‘To Petersburg? What is Petersburg? Who is in Petersburg?’ he unconsciously asked, though only of himself. ‘Yes, some long while ago, before this happened, I was meaning for some reason to go to Petersburg,’ he recalled. ‘Why was it? And I shall go, perhaps. How kind he is, and how attentive, how he remembers everything!’ he thought, looking at Savelitch’s old face. ‘And what a pleasant smile!’ he thought.

'Well, and do you still not want your freedom, Savelitch?' asked Pierre.

'What should I want my freedom for, your excellency? With the late count—the Kingdom of Heaven to him—we got on very well, and under you, we have never known any unkindness.'

'Well, but your children?'

'My children too will do very well, your excellency; under such masters one can get all right.'

'Well, but my heirs?' said Pierre. 'All of a sudden I shall get married . . . It might happen, you know,' he added, with an involuntary smile.

'And I make bold to say, a good thing too, your excellency.'

'How easy he thinks it,' thought Pierre. 'He does not know how terrible it is, how perilous. Too late or too early . . . It is terrible!'

'What are your orders? Will you be pleased to go to-morrow?' asked Savelitch.

'No; I will put it off a little. I will tell you later. You must excuse the trouble I give you,' said Pierre, and watching Savelitch's smile, he thought how strange it was, though, that he should not know there was no such thing as Petersburg, and that *that* must be settled before everything.

'He really does know, though,' he thought; 'he is only pretending. Shall I tell him? What does he think about it? No, another time.'

At breakfast, Pierre told his cousin that he had been the previous evening at Princess Marya's, and had found there—could she fancy whom—Natasha Rostov.

The princess looked as though she saw nothing more extraordinary in that fact than if Pierre had seen some Anna Semyonovna.

'You know her?' asked Pierre.

'I have seen the princess,' she answered, 'and I had heard they were making a match between her and young Rostov. That would be a very fine thing for the Rostovs; I am told they are utterly ruined.'

'No, I meant, do you know Natasha Rostov?'

'I heard at the time all about that story. Very sad.'

'She does not understand, or she is pretending,' thought Pierre. 'Better not tell her either.'

The princess, too, had prepared provisions for Pierre's journey. 'How kind they all are,' thought Pierre, 'to trouble about all this now, when it certainly can be of no interest to them. And all for my sake; that is what's so marvellous.'

The same day a police officer came to see Pierre, with an offer to send a trusty agent to the Polygonal Palace to receive the things that were to-day to be restored among the owners.

'And this man too,' thought Pierre, looking into the police officer's face, 'what a nice, good-looking officer, and how good-natured! To trouble about such trifles *now*. And yet they say he is not honest, and takes bribes. What nonsense! though after all why shouldn't he take bribes? He has been brought up in that way. They all do it. But such a pleasant, good-humoured face, and he smiles when he looks at me.'

Pierre went to Princess Marya's to dinner. As he drove through the streets between the charred wrecks of houses, he admired the beauty of those ruins. The chimneys of stoves, and the tumbledown walls of houses stretched in long rows, hiding one another, all through the burnt quarters of the town, and recalled to him the picturesque ruins of the Rhine and of the Colosseum. The sledge-drivers and men on horse-back, the carpenters at work on the frames of the houses, the hawkers and shopkeepers all looked at Pierre with cheerful, beaming faces, and seemed to him to say: 'Oh, here he is! We shall see what comes of it.'

On reaching Princess Marya's house, Pierre was beset by a sudden doubt whether it were true that he had been there the day before, and had really seen Natasha and talked to her. 'Perhaps it was all my own invention, perhaps I shall go in and see no one.' But no sooner had he entered the room than in his whole being, from his instantaneous loss of freedom, he was aware of her presence. She was wearing the same black dress, that hung in soft folds, and had her hair arranged in the same way, but she was utterly different. Had she looked like this when he came in yesterday, he could not have failed to recognise her.

She was just as he had known her almost as a child, and later when betrothed to Prince Andrey. A bright, questioning light gleamed in her eyes; there was a friendly and strangely mischievous expression in her face.

Pierre dined, and would have spent the whole evening with

them; but Princess Marya was going to vespers, and Pierre went with them.

Next day Pierre arrived early, dined with them, and stayed the whole evening. Although Princess Marya and Natasha were obviously glad to see their visitor, and although the whole interest of Pierre's life was now centred in that house, by the evening they had said all they had to say, and the conversation passed continually from one trivial subject to another and often broke off altogether. Pierre stayed so late that evening that Princess Marya and Natasha exchanged glances, plainly wondering whether he would not soon go. Pierre saw that, but he could not go away. He began to feel it irksome and awkward, but still he sat on because he *could not* get up and go.

Princess Marya, foreseeing no end to it, was the first to get up, and complaining of a sick headache, she began saying good-night.

'So you are going to-morrow to Petersburg?' she said.

'No, I am not going,' said Pierre hurriedly, with surprise and a sort of resentment in his tone. 'No . . . yes, to Petersburg. To-morrow, perhaps; but I won't say good-bye. I shall come to see if you have any commissions to give me,' he added, standing before Princess Marya, turning very red, and not taking leave.

Natasha gave him her hand and retired. Princess Marya, on the contrary, instead of going away, sank into an armchair, and with her luminous, deep eyes looked sternly and intently at Pierre. The weariness she had unmistakably betrayed just before had now quite passed off. She drew a deep, prolonged sigh, as though preparing for a long conversation.

As soon as Natasha had gone, all Pierre's confusion and awkwardness instantly vanished, and were replaced by excited eagerness.

He rapidly moved a chair close up to Princess Marya. 'Yes, I wanted to tell you,' he said, replying to her look as though to words. 'Princess, help me. What am I to do? Can I hope? Princess, my dear friend, listen to me. I know all about it. I know I am not worthy of her; I know that it is impossible to talk of it now. But I want to be a brother to her. No, not that, I don't, I can't . . .' He paused and passed his hands over his face and eyes. 'It's like this,' he went on, making an evident effort to speak coherently. 'I

don't know since when I have loved her. But I have loved her alone, only her, all my life, and I love her so that I cannot imagine life without her. I cannot bring myself to ask for her hand now; but the thought that, perhaps, she might be my wife and my letting slip this opportunity . . . opportunity . . . is awful. Tell me, can I hope? Tell me, what am I to do? 'Dear princess,' he said, after a brief pause, touching her hand as she did not answer.

'I am thinking of what you have just told me,' answered Princess Marya. 'This is what I think. You are right that to speak to her of love now . . .' The princess paused. She had meant to say that to speak to her of love now was impossible; but she stopped, because she had seen during the last three days by the sudden change in Natasha that she would by no means be offended if Pierre were to avow his love, that, in fact, it was the one thing she desired.

'To speak to her now . . . is out of the question,' she nevertheless said.

'But what am I to do?'

'Trust the matter to me,' said Princess Marya. 'I know . . .'

Pierre looked into her eyes.

'Well, well . . .' he said.

'I know that she loves . . . that she will love you,' Princess Marya corrected herself.

She had hardly uttered the words, when Pierre leaped up, and with a face of consternation clutched at Princess Marya's hand.

'What makes you think so? You think I may hope? You think so? . . .'

'Yes, I think so,' said Princess Marya, smiling. 'Write to her parents. And leave it to me. I will tell her when it is possible. I desire it to come to pass. And I have a feeling in my heart that it will be so.'

'No, it cannot be! How happy I am! But it cannot be! . . . How happy I am! No, it cannot be!' Pierre kept saying, kissing Princess Marya's hands.

'You should go to Petersburg; it will be better. And I will write to you,' she said.

'To Petersburg? I am to go? Yes, very well, I will go. But I can come and see you to-morrow?'

Next day Pierre came to say good-bye. Natasha was less animated than on the preceding days; but sometimes that day, looking into her eyes, Pierre felt that he was vanishing away, that he and she were no more, that there was nothing but happiness. 'Is it possible? No, it cannot be,' he said to himself at every glance she gave, every gesture, every word, that filled his soul with gladness.

When, on saying good-bye, he took her thin, delicate hand he unconsciously held it somewhat longer in his own.

'Is it possible that that hand, that face, those eyes, all that treasure of womanly charm, so far removed from me, is it possible it may all one day be my own for ever, as close and intimate as I am to myself? No, it's surely impossible? . . .'

'Good-bye, count,' she said to him aloud. 'I shall so look forward to seeing you again,' she added in a whisper.

And those simple words, and the look in the eyes and the face, that accompanied them, formed the subject of inexhaustible reminiscences, interpretations, and happy dreams for Pierre during two whole months. 'I shall look forward to seeing you again.' 'Yes, yes, how did she say it? Yes. "I shall so look forward to seeing you again." Oh, how happy I am! How can it be that I am so happy!' Pierre said to himself.

XIX

THERE was nothing in Pierre's soul now like what had passed within him in similar circumstances during the time of his being betrothed to Ellen.

He did not go over, as he had then, with a sickening sense of shame the words he had uttered; he did not say to himself: 'Oh, why did I not say that, and why, oh why, did I say then: I love you.' Now, on the contrary, every word of hers and of his own, he went over in his imagination with every detail of look and smile, and wanted to add nothing, to take nothing away, he longed only to hear it over again. As for doubts—whether what he contemplated doing was right or wrong—there was never a trace of them now. Only one terrible doubt

sometimes assailed his mind. Was it not all a dream? Was not Princess Marya mistaken? Am I not too conceited and self-confident? I believe in it; but all at once—and it's what is sure to happen—Princess Marya tells her; and she smiles and answers: 'How queer! He has certainly made a mistake. Doesn't he know that he is a man, a mere man, while I? . . . I am something altogether different, higher.'

This doubt alone often beset Pierre. He made no plans of any sort now. The happiness before him seemed to him so incredible that the only thing that mattered was to bring it to pass, and nothing could be beyond. Everything else was over.

A joyful, unexpected frenzy, of which Pierre had believed himself incapable, seized upon him. The whole meaning of life, not for him only, but for all the world, seemed to him centred in his love and the possibility of her loving him. Sometimes all men seemed to him to be absorbed in nothing else than his future happiness. It seemed to him sometimes that they were all rejoicing as he was himself, and were only trying to conceal that joy, by pretending to be occupied with other interests. In every word and gesture he saw an allusion to his happiness. He often surprised people by his significant and blissful looks and smiles, that seemed to express some secret understanding with them. But when he realised that people could not know of his happiness, he pitied them from the bottom of his heart, and felt an impulse to try to make them somehow understand that all that they were interested in was utter nonsense and trifles not deserving of attention.

When suggestions were made to him that he should take office under government, or when criticisms of any sort on general, political questions, or on the war, were made before him, on the supposition that one course of events or another would affect the happiness of all men, he listened with a gentle smile of commiseration, and astounded the persons conversing with him by his strange observations. But both those persons, who seemed to Pierre to grasp the true significance of life, that is, his feeling, and those luckless wretches who obviously had no notion of it—all at this period appeared to Pierre in the radiant light of his own glowing feeling; so that on meeting any one, he saw in him without the slightest effort everything that was good and deserving of love.

As he looked through his dead wife's papers and belongings, he had no feeling towards her memory but one of pity that she had not known the happiness he knew now. Prince Vassily, who was particularly haughty just then, having received a new post and a star, struck him as a pathetic and kind-hearted old man, very much to be pitied.

Often afterwards Pierre recalled that time of happy insanity. All the judgments he formed of men and circumstances during that period remained for ever true to him. Far from renouncing later on those views of men and things, on the contrary, in inner doubts and contradictions, he flew back to the view he had had during that time of madness; and that view always turned out to be a true one.

'Perhaps,' he thought, 'I did seem strange and absurd then; but I was not so mad then as I seemed. On the contrary, I was cleverer and had more insight then than at any time, and I understood everything worth understanding in life, because . . . I was happy.'

Pierre's madness showed itself in his not waiting, as in old days, for those personal grounds, which he had called good qualities in people, in order to love them; but as love was brimming over in his heart he loved men without cause, and so never failed to discover incontestable reasons that made them worth loving.

XXII

From that first evening, when Natasha had said to Princess Marya, with a gaily mocking smile, that he looked exactly, yes, exactly, as if he had come out of a bath with his short jacket and his cropped hair—from that minute something hidden and unrecognised by herself, yet irresistible, awakened in Natasha's soul.

Everything—face, gait, eyes, voice—everything was at once transformed in her. To her own surprise, the force of life and hopes of happiness floated to the surface and demanded satisfaction. From that first evening Natasha seemed to have forgotten all that had happened to her. From that time she never once complained of her position; she said not one word

about the past, and was not afraid of already making light-hearted plans for the future. She spoke little of Pierre; but when Princess Marya mentioned him, a light that had long been dim gleamed in her eyes, and her lips curved in a strange smile.

The change that took place in Natasha at first surprised Princess Marya; but when she understood what it meant, that change mortified her. 'Can she have loved my brother so little that she can so soon forget him?' thought Princess Marya, when she thought over it alone. But when she was with Natasha she was not vexed with her, and did not blame her. The awakened force of life that had regained possession of Natasha was obviously so irresistible and so unexpected by herself, that in Natasha's presence Princess Marya felt that she had no right to blame her even in her heart.

Natasha gave herself up with such completeness and sincerity to her new feeling that she did not even attempt to conceal that she was not now sorrowful, but glad and happy.

When Princess Marya had returned to her room that night after her interview with Pierre, Natasha met her on the threshold.

'He has spoken? Yes? He has spoken?' she repeated. And a joyful, and at the same time piteous, expression, that begged forgiveness for its joy, was in Natasha's face. 'I wanted to listen at the door; but I knew you would tell me.'

Ready as Princess Marya was to understand and to be touched by the expression with which Natasha looked at her, and much as she felt for her agitation, yet her words for the first moment mortified her. She thought of her brother and his love.

'But what is one to do? She cannot help it,' thought Princess Marya; and with a sad and somewhat severe face she repeated to Natasha all Pierre had said to her. Natasha was stupefied to hear he was going to Petersburg. 'To Petersburg!' she repeated, as though unable to take it in.

But looking at the mournful expression of Princess Marya's face she divined the cause of her sadness, and suddenly burst into tears.

'Marie,' she said, 'tell me what I am to do. I am afraid of being horrid. Whatever you say, I will do; tell me . . .'

'You love him?'

‘Yes!’ whispered Natasha.

‘What are you crying for, then? I am very glad for you,’ said Princess Marya, moved by those tears to complete forgiveness of Natasha’s joy.

‘It will not be soon . . . some day. Only think how happy it will be when I am his wife and you marry Nikolay!’

‘Natasha, I have begged you not to speak of that. Let us talk of you.’

Both were silent.

‘Only why go to Petersburg?’ cried Natasha suddenly, and she hastened to answer herself. ‘No, no; it must be so . . . Yes, Marie? It must be . . .’

EPILOGUE

PART I

I

SEVEN years had passed by. The storm-tossed, historic ocean of Europe was subsiding within its shores. It seemed to have grown calm; but the mysterious forces moving humanity (mysterious, because the laws controlling their action are unknown to us) were still at work.

Although the surface of the ocean of history seemed motionless, the movement of humanity was as uninterrupted as the flow of time. Various series of groups of men were joining together and separating; the causes were being prepared that would bring about the formation and the dissolution of empires and the migrations of peoples.

The ocean of history was not now, as before, tossed violently from one shore to the other; it was seething in its depths. Historical figures were not dashing abruptly from one side to the other; now they seemed to be rotating on the same spot. The historical figures, that had in the preceding years at the head of armies reflected the movement of the masses, commanding wars, and marches, and battles, now reflected that movement in political and diplomatic combinations, statutes, and treaties.

This tendency on the part of the figures of history, the historians call the reaction.

In describing the part played by these historical personages, the historians criticise them severely, supposing them to be the cause of what they call the *reaction*. All the celebrated persons of that period, from Alexander and Napoleon to

Madame de Staël, Foty, Schelling, Fichte, Chateaubriand, and so on, receive the severest criticism at their hands, and are acquitted or condemned according as they worked for *progress* or for *reaction*.

In Russia, too, so they tell us, a reaction was taking place at that period, and the person chiefly to blame for that reaction was Alexander I.—the same Alexander who, by their own account, was chiefly responsible for the liberal movement at the beginning of his reign, and for the saving of Russia.

In modern Russian literature there is no one, from the school-boy essay writer to the learned historian, who would not throw his stone at Alexander for the unprincipled acts of this later period of his reign.

‘He should have acted in such and such a way. On that occasion he acted well, and on that other, he acted ill. He behaved splendidly in the beginning of his reign and during 1812; but he did ill in giving a constitution to Poland, in making the Holy Alliance, in letting Araktcheev have power, in encouraging Golitsin and mysticism; and later on, in encouraging Shishkov, and Foty. He acted wrongly in interfering with the army on active service; he acted wrongly in cashiering the Semyonovsky regiment, and so on.’

One might cover ten pages in enumerating all the faults found in him by the historians, on the assumption that they possess a knowledge of what is for the good of humanity.

What do these criticisms mean?

Do not the very actions for which the historians applaud Alexander I., such as the liberalism of the early part of his reign, the struggle with Napoleon, the firmness shown in 1812, and the campaign of 1813, proceed from those very sources—the circumstances of birth and breeding and life that made Alexander’s personality what it was—from which proceed also the acts for which he is censured by the historians, such as the Holy Alliance, the restoration of Poland, the reaction from 1820 onward?

What is the substance of the charge brought in these criticisms? It is a charge brought against an historical personage standing at the highest possible pinnacle of human power, as it were, in the focus where all the rays of history concentrated their blinding light upon him; a personage subjected to the strongest influences of intrigue, deceit, flattery,

and self-deception, inseparable from power; a personage who felt himself at every moment of his life responsible for all that was being done in Europe; and a personage,¹ not an invented character, but a live creature, like any other man, with his own personal idiosyncrasies, and passions and impulses towards goodness, beauty, and truth. And the charge brought against this personage is not that he was not virtuous (the historians have no reproach to make against him on this score), but that he, living fifty years ago, had not the same views as to the good of humanity as those held to-day by a professor who has, from his youth up, been engaged in study, *i.e.* in reading books, listening to lectures, and making notes of those books and those lectures in a note-book.

But even if we assume that Alexander I., fifty years ago, was mistaken in his view of what was for the good of peoples, we can hardly help assuming that the historian, criticising Alexander, will, after a certain lapse of time, prove to be also incorrect in his view of what is for the good of humanity. It is the more natural and inevitable to assume this because, watching the development of history, we see that with every year, with every new writer, the view of what is for the good of humanity is somewhat shifted; so that what did seem good, after ten years, is regarded as harmful, and *vice versa*. That is not all. We even find in history the views of contemporaries as to what was good, and what was harmful, utterly opposed to one another. Some regard the giving of a constitution to Poland, and the Holy Alliance, as highly to the credit of Alexander; while others regard the same actions as a slur on his name.

It is impossible to say of the careers of Alexander and of Napoleon that they were beneficial or harmful, seeing that we cannot say wherein the benefit or harm of humanity lies. If any one dislikes the career of either, he only dislikes it from its incompatibility with his own limited conception of what is the good of humanity. Even though I regard as good the preservation of my father's house in Moscow in 1812, or the glory of the Russian army, or the flourishing of the Petersburg or some other university, or the independence of Poland, or the supremacy of Russia, or the balance of European power, or a special branch of European enlightenment—progress—yet I am bound to admit that the activity of any historical personage

had, apart from such ends, other ends more general and beyond my grasp.

But let us suppose that so-called science has the power of conciliating all contradictions, and has an invariable standard of good and bad by which to try historical personages and events.

Let us suppose that Alexander could have acted quite differently. Let us assume that, in accordance with the prescription of those who censure him, and who profess a knowledge of the final end of the movement of humanity, he could have followed that programme of nationalism, of freedom, of equality, and of progress (there seems to be no other) which his modern critics would have selected for him. Let us suppose that programme could have been possible, and had actually been formulated at that time, and that Alexander could have acted in accordance with it. What, then, would have become of the activity of all the persons who were opposing the tendency of the government of that day—of the activity which, in the opinion of the historians, was good and beneficial? There would have been none of that activity; there would have been no life; there would have been nothing.

Once admit that human life can be guided by reason, and all possibility of life is annihilated.

II

If one admits, as historians do, that great men lead humanity to the attainment of certain ends, such as the aggrandisement of Russia or of France or the balance of power, or the diffusion of the ideas of the revolution, or of general progress, or anything else you like, it becomes impossible to explain the phenomena of history apart from the conceptions of *chance* and *genius*.

If the object of the European wars of the beginning of this century had been the aggrandisement of Russia, that object might have been attained without any of the preceding wars, and without invasion of foreign territory.

If the object were the aggrandisement of France, that aim

might have been attained apart from the revolution and the empire. If the object were the diffusion of ideas, the printing of books would have attained that object much more effectually than soldiers. If the object were the progress of civilisation, one may very readily assume that there are other more effectual means of diffusing civilisation than the slaughter of men and the destruction of their property.

Why did it come to pass in this way and no other? Because it happened so. '*Chance* created the position; *genius* took advantage of it,' says history.

But what is *chance*? What is *genius*?

The words *chance* and *genius* mean nothing actually existing, and so cannot be defined. These words merely denote a certain stage in the comprehension of phenomena. I do not know how some phenomenon is brought about; I believe that I cannot know; consequently I do not want to know and talk of *chance*. I see a force producing an effect out of proportion with the average effect of human powers; I do not understand how this is brought about, and I talk about *genius*.

To a flock of sheep the sheep who is every evening driven by the shepherd into a special pen to feed, and becomes twice as fat as the rest, must seem to be a genius. And the circumstance that every evening that sheep does not come into the common fold, but into a special pen full of oats, and that that same sheep grows fat and is killed for mutton, must present itself to the minds of the other sheep as a singular conjunction of genius with a whole series of exceptional chances.

But the sheep need only cease to assume that all that is done to them is with a view to the attainment of their sheepish ends; they need only admit that the events that occur to them may have ends beyond their ken, and they will at once see a unity and a coherence in what happens with the fattened sheep. Even though they will not know for what end he is fattened, at least they will know that all that happens to him does not happen by chance, and they will have no need to resort to the conception of *chance*, nor to the conception of *genius*.

It is only by renouncing all claims to knowledge of an immediate comprehensible aim, and acknowledging the final aim to be beyond our ken, that we see a consistent whole in the life of historical persons. The cause is then revealed to

us of that effect produced by them out of proportion with the common powers of humanity, and we have no need of the words *chance* and *genius*.

- We have only to admit that the object of the convulsions of the European nations is beyond our knowledge, and that we know only the facts, consisting mainly of murders committed at first in France, then in Italy, then in Africa, in Prussia, in Austria, in Spain, and in Russia, and that the movements from west to east and from east to west constitute the essence and end of those events, and we shall not need to see something exceptional—*genius*—in the characters of Napoleon and of Alexander, and shall indeed be unable to conceive of those persons as being in any way different from everybody else. And far from having to explain as *chance* those petty events, which made those men what they were, it will be clear to us that all those petty details were inevitable.

When we give up all claim to a knowledge of the final end, we shall clearly perceive that just as we cannot invent any flower or seed more truly appropriate to a plant than those it produces, so we cannot imagine any two persons, with all their past in such complete congruity, down to the smallest details, with the part they were destined to play.

III

The underlying essentially significant feature of the European events of the beginning of the present century is the military movement of masses of European peoples from west to east, and again from east to west. The original movement was that from west to east. That the peoples of the west might be able to accomplish the military march upon Moscow, which they did accomplish, it was essential (1) that they should be combined in a military group of such a magnitude as to be able to withstand the resistance of the military group of the east; (2) that they should have renounced all their established traditions and habits; and (3) that they should have at their head a man able to justify in his own name and theirs the perpetration of all the deception, robbery, and murder that accompany that movement.

And to start from the French Revolution, that old group of insufficient magnitude is broken up; the old habits and traditions are destroyed; step by step a group is elaborated of new dimensions, new habits, and new traditions; and the man is prepared, who is to stand at the head of the coming movement, and to take upon himself the whole responsibility of what has to be done.

A man of no convictions, no habits, no traditions, no name, not even a Frenchman, by the strangest freaks of chance, as it seems, rises above the seething parties of France, and without attaching himself to any one of them, advances to a prominent position.

The incompetence of his colleagues, the weakness and insignificance of his opponents, the frankness of the deception, and the dazzling and self-confident limitation of the man raise him to the head of the army. The brilliant personal qualities of the soldiers of the Italian army, the disinclination to fight of his opponents, and his childish insolence and conceit gain him military glory. Innumerable so-called *chance* circumstances attend him everywhere. The disfavour into which he falls with the French Directorate turns to his advantage. His efforts to avoid the path ordained for him are unsuccessful; he is not received into the Russian army, and his projects in Turkey come to nothing.

During the wars in Italy he was several times on the verge of destruction, and was every time saved in an unexpected fashion. The Russian troops—the very troops which were able to demolish his glory—owing to various diplomatic considerations, do not enter Europe until he is there.

On his return from Italy, he finds the government in Paris in that process of dissolution in which all men who are in the government are inevitably effaced and nullified. And an escape for him from that perilous position offers itself in the shape of an aimless, groundless expedition to Africa. Again the same so-called *chance* circumstances accompany him. Malta, the impregnable, surrenders without a shot being fired; the most ill-considered measures are crowned with success. The enemy's fleet, which later on does not let one boat escape it, now lets a whole army elude it. In Africa a whole series of outrages is perpetrated on the almost unarmed inhabitants. And the men perpetrating these atrocities, and their leader

most of all, persuade themselves that it is noble, it is glory, that it is like Cæsar and Alexander of Macedon, and that it is fine.

That ideal of *glory* and of *greatness*, consisting in esteeming nothing one does wrong, and glorying in every crime, and ascribing to it an incomprehensible, supernatural value—that ideal, destined to guide this man and those connected with him, is elaborated on a grand scale in Africa. Whatever he does succeeds. The plague does not touch him. The cruelty of murdering his prisoners is not remembered against him. His childishly imprudent, groundless, and ignoble departure from Africa, abandoning his comrades in misfortune, does him good service; and again the enemy's fleet lets him twice slip through their hands. At the moment when, completely intoxicated by the success of his crimes and ready for the part he has to play, he arrives in Paris entirely without any plan, the disintegration of the Republican government, which might have involved him in its ruin a year before, has now reached its utmost limit, and his presence, a man independent of parties, can now only aid his elevation.

He has no sort of plan; he is afraid of everything; but all parties clutch at him and insist on his support.

He alone—with the ideal of glory and greatness he has acquired in Italy and Egypt, with his frenzy of self-adoration, with his insolence in crime, and his frankness in mendacity—he alone can justify what has to be accomplished.

He is needed for the place that awaits him, and so, almost apart from his own volition, and in spite of his uncertainty, the lack of plan, and the blunders he commits, he is drawn into a conspiracy that aims at seizing power; and that conspiracy is crowned with success.

He is dragged into the assembly of the rulers. In alarm he tries to flee, believing himself in danger; pretends to faint, says the most senseless things that should have been his ruin. But the rulers of France, once proud and discerning, now feeling their part is over, are even more panic-stricken than he, and fail to utter the words they should have pronounced to preserve their power and crush him.

Chance, millions of *chances*, give him power; and all men, as though in league together, combine to confirm that power. *Chance* circumstances create the characters of the rulers of

France, who cringe before him; *chance* creates the character of Paul I., who acknowledges his authority; *chance* causes the plot against him to strengthen his power instead of shaking it. *Chance* throws the Duc d'Enghien into his hands and accidentally impels him to kill him, thereby convincing the crowd by the strongest of all arguments that he has the right on his side since he has the might. *Chance* brings it to pass that though he strains every nerve to fit out an expedition against England, which would unmistakably have led to his ruin, he never puts this project into execution, and happens to fall upon Mack with the Austrians, who surrender without a battle. *Chance* and *genius* give him the victory at Austerlitz; and by *chance* it comes to pass that all men, not only the French, but all the countries of Europe except England, which takes no part in the events that are to be accomplished, forget their old horror and aversion for his crimes, and now recognise the power he has gained by them, acknowledge the title he has bestowed upon himself, and accept his ideal of greatness and glory, which seems to every one something fine and rational.

As though practising and preparing themselves for the great movement before them, the forces of the west make several dashes—in 1805, 1806, 1807 and 1809—into the east, growing stronger and more numerous. In 1811 a group of men formed in France is joined by an enormous group from the peoples of Central Europe. As the numbers of the great mass increase, the power of justification of the man at the head of the movement gathers more and more force. During the ten years of the preparatory period preceding the great movement, this man forms relations with all the crowned heads of Europe. The sovereigns of the world, stripped bare by him, can oppose no rational ideal to the senseless Napoleonic ideal of *glory* and greatness. They vie with one another in demonstrating to him their insignificance. The King of Prussia sends his wife to sue for the good graces of the great man; the Emperor of Austria considers it a favour for this man to take the daughter of the Kaisers to his bed. The Pope, the guardian of the faith of the peoples, uses religion to aid the great man's elevation. Napoleon does not so much prepare himself for the part he is to play as all around him lead him on to take upon himself the responsibility of what is being

done and is to be done. There is no act, no crime, no petty deceit which he would not commit, and which would not be at once represented on the lips of those about him as a great deed. The most suitable fête the Germans could think of in his honour was the celebration of Jena and Auerstadt. Not only is he great; his forefathers, his brothers, his step-children, and his brothers-in-law are great too. Everything is done to deprive him of the last glimmering of reason, and to prepare him for his terrible part. And when he is ready, his forces too are in readiness.

The invading army flows towards the east and reaches its final goal: Moscow. The ancient city is taken; the Russian army suffers greater losses than were ever suffered by the opposing armies in the previous wars from Austerlitz to Wagram. But all at once, instead of that *chance* and *genius*, which had so consistently led him hitherto by an interrupted series of successes to his destined goal, an immense number of *chance* circumstances occur of an opposite kind from the cold caught at Borodino to the spark that fired Moscow; and instead of *genius* there was shown a folly and baseness unexampled in history.

The invading army flees away, turns back and flees again; and all the chances now are consistently not for but against him.

Then there follows the opposing movement from east to west, with a remarkable similarity to the eastward movement from the west that had preceded it. There were similar tentative movements westward as had in 1805, 1807 and 1809 preceded the great eastward movement. There was the same cohesion together of all into one group of immense numbers; the same adherence of the peoples of Central Europe to the movement; the same hesitation midway, and the same increased velocity as the goal was approached.

Paris, the furthest goal, was reached. Napoleon's government and armies are shattered. Napoleon himself is of no further consequence; all his actions are obviously paltry and mean; but again inexplicable chance comes in. The allies detest Napoleon, in whom they see the cause of all their troubles. Stripped of his power and his might, convicted of frauds and villanies, he should have been seen by them as he had been ten years before, and was a year later—a brigand outside the

pale of the law. But by some strange freak of chance no one sees it. His part is not yet played out. The man who ten years back, and one year later, was looked on as a miscreant outside the law, was sent by them to an island two days' journey from France, given to him as his domain, with guards and millions of money, as though to pay him for some service he had done.

IV

THE commotion among the peoples begins to subside. The waves of the great tempest begin to abate, and eddies begin to be formed about the calmer surface where diplomatists are busy, fancying the calm is their work.

But all at once the quiet sea is convulsed again. The diplomatists imagine that they, their disagreements, are the cause of this fresh disturbance; they look for wars between their sovereigns; the position seems insoluble. But the storm they feel brewing does not come from the quarter where they look for it. It rises again from the same starting point—Paris. The last backwash of the westward movement follows—the backwash which was to solve the seemingly inextricable diplomatic difficulties, and to put an end to the military unrest of the period.

The man who has devastated France comes back to France alone, with no project, and no soldiers. Any policeman can arrest him; but by a strange freak of chance no one does seize him, but all meet with enthusiasm the man they have been cursing but a day before, and will curse again within a month.

That man is needed for the last act winding up the drama.

The act is performed.

The last part is played. The actor is bidden to undress, and wash off his powder and paint; he will be needed no more.

And for several years this man, in solitude on his island, plays his pitiful farce to himself, intrigues and lies, justifying his conduct when a justification is no longer needed, and shows all the world what the thing was men took for power when an unseen hand guided it.

The stage manager, when the drama was over, and the puppet stripped, showed him to us.

‘Look what you believed in! Here he is! Do you see now that it was not he but I that moved you.’

But blinded by the force of the movement men for long could not perceive that.

Even more coherence and inevitability is to be seen in the life of Alexander I., the personage who stood at the head of the counter-movement from east westward.

What was needed for the man who, to the exclusion of others, should stand at the head of that movement from the east westward?

There was needed a sense of justice, an interest in the affairs of Europe, but a remote one, not obscured by petty interests, a moral pre-eminence over his peers—the sovereigns of the time; there was needed a gentle and attractive personal character; there was needed too a personal grievance against Napoleon. And all that is to be seen in Alexander I.; it was all prepared beforehand by the innumerable so-called *chance* circumstances of his previous life, by his education and the liberalism of the beginning of his reign, and the counsellors around, and Austerlitz, and Tilsit, and Erfurt.

During the war in defence of the country this personage is inactive; he is not needed. But as soon as a general European war becomes inevitable, at the given moment, he is in his place, and bringing the European peoples together he leads them to the goal.

The goal is reached. After the last war of 1815 Alexander finds himself at the highest possible pinnacle of human power. How does he use it?

While Napoleon in his exile was drawing up childish and lying schemes of the blessings he would have showered on humanity if he had had the power, Alexander, the pacificator of Europe, the man who, from his youth up, had striven for nothing but the good of the people, the first champion of liberal reforms in his country, now when he seemed to possess the greatest possible power, and consequent possibility of doing good to his people, felt his work was done, and God’s hand was laid upon him, and recognising the nothingness of that semblance of power, turned from it, gave it up to despicable men, and men he despised, and could only say:

‘Not to us, not to us, but to Thy Name! I too am a man like all of you; let me live like a man, and think of my soul and of God.’

Just as the sun and every atom of ether is a sphere complete in itself, and at the same time is only a part of a whole inconceivable to man through its vastness, so every individuality bears within it its own ends, and yet bears them so as to serve general ends unfathomable by man.

A bee settling on a flower has stung a child. And the child dreads bees, and says the object of the bee is to sting people. A poet admires the bee, sipping honey from the cup of the flower, and says the object of the bee is to sip the nectar of the flower. A beekeeper, noticing that the bee gathers pollen and brings it to the hive, says that the object of the bee is to gather honey. Another beekeeper, who has studied the life of the swarm more closely, says the bee gathers honey to feed the young ones, and to rear a queen, that the object of the bee is the perpetuation of its race. The botanist observes that the bee flying with the pollen fertilises the pistil, and in this he sees the object of the bee. Another, watching the hybridisation of plants, sees that the bee contributes to that end also, and he may say that the bee’s object is that. But the final aim of the bee is not exhausted by one or another, or a third aim, which the human intellect is capable of discovering. The higher the human intellect rises in the discovery of such aims, the more obvious it becomes that the final aim is beyond its reach.

All that is within the reach of man is the observation of the analogy of the life of the bee with other manifestations of life. And the same is true with the final aims of historical persons and of nations.

V

NATASHA’S marriage to Bezuhov, which took place in 1813, was the last happy event in the family of the old Rostovs. Count Ilya Andreivitch died the same year; and as is always the case, with the death of the father the family was broken up.

The events of the previous year: the burning of Moscow

and the flight from that city; the death of Prince Andrey and Natasha's despair; the death of Petya and the grief of the countess fell like one blow after another on the old count's head. He seemed not to understand, and to feel himself incapable of understanding, the significance of all these events, and figuratively speaking, bowed his old head to the storm, as though expecting and seeking fresh blows to make an end of him. By turns he seemed scared and distraught, and then unnaturally lively and active.

Natasha's marriage for a time occupied him on its external side. He arranged dinners and suppers in honour of it, and obviously tried to be cheerful; but his cheerfulness was not infectious as in old days, but, on the contrary, aroused the commiseration of those who knew and liked him.

After Pierre and his wife had left, he collapsed and began to complain of depression. A few days later he fell ill and took to his bed. In spite of the doctor's assurances, he knew from the first days of his illness that he would never get up again. For a whole fortnight the countess sat in a low chair by his pillow, never taking off her clothes. Every time she gave him his medicine, he mutely kissed her hand, weeping. On the last day, sobbing, he begged forgiveness of his wife, and of his absent son, too, for squandering their property, the chief sin that lay on his conscience. After receiving absolution and the last unction, he quietly died; and next day a crowd of acquaintances, come to pay the last debt of respect to the deceased, filled the Rostovs' hired lodgings. All those acquaintances, who had so often dined and danced in his house, and had so often laughed at his expense, were saying now with the same inward feeling of contrition and self-reproach, as though seeking to justify themselves: 'Yes, whatever he may have been, he was a splendid man. One doesn't meet such men nowadays . . . And who has not his weaknesses? . . .'

It was precisely when the count's fortunes were so irretrievably embroiled that he could not conceive how, in another year, it would end, that he suddenly died.

Nikolay was with the Russian army in Paris when the news of his father's death reached him. He at once applied for his discharge, and without waiting for it, obtained leave and went to Moscow. Within a month after the count's death the

financial position had been made perfectly clear, astounding every one by the immense sum of various petty debts, the existence of which no one had suspected. The debts were more than double the assets of the estate.

The friends and relations advised Nikolay to refuse to accept his inheritance. But Nikolay looked on such a refusal as a slur on the honoured memory of his father; and so he would not hear of such a course, and accepted the inheritance with the obligation of paying the debts.

The creditors, who had so long been silent, held in check during the old count's lifetime by the vague but powerful influence of his easy good-nature, all beset Nikolay at once. There seemed, as so often happens, a sort of rivalry among them, which should get paid first; and the very people, such as Mitenka and others, who held promissory notes, not received in discharge of debts, but as presents, were now the most importunate of the creditors. They would give Nikolay no peace and no respite, and those who had shown pity for the old man, who was responsible for their losses (if they really had lost money by him), were now ruthless in their persecution of the young heir, who was obviously guiltless as far as they were concerned, and had voluntarily undertaken to pay them.

Not one of the plans that Nikolay resorted to was successful: the estate was sold by auction at half its value, and half the debts remained still unpaid. Nikolay accepted a loan of thirty thousand roubles offered him by his brother-in-law Bezuхов; and paid that portion of the debts that he recognised as genuine obligations. And to avoid being thrown into prison for the remainder, as the creditors threatened, he once more entered the government service.

To return to the army, where at the next promotion he would have been colonel, was out of the question, because his mother now clung to her son as her one hold on life. And so in spite of his disinclination to remain in Moscow, in the midst of a circle of acquaintances who had known him in former days, in spite of his distaste for the civil service, he accepted a civilian post in Moscow, and taking off his beloved uniform, established himself in a little lodging in Sivtsevoy Vrazhok with his mother and Sonya.

Natasha and Pierre were living at this period in Petersburg,

and had no very distinct idea of Nikolay's position. After having borrowed money from his brother-in-law, Nikolay did his utmost to conceal his poverty-stricken position from him. His situation was rendered the more difficult, as with his twelve hundred roubles of salary he had not only to keep himself, Sonya, and his mother, but to keep his mother in such a way that she would not be sensible of their poverty. The countess could not conceive of life being possible without the luxurious surroundings to which she had been accustomed from her childhood; and without any idea of its being difficult for her son, she was continually insisting on having a carriage, which they had not, to send for a friend, or an expensive delicacy for herself, or wine for her son, or money to buy a present, as a surprise for Natasha, for Sonya, or for Nikolay himself.

Sonya kept house, waited on her aunt, read aloud to her, bore with her caprices and her secret dislike, and helped Nikolay to conceal from the old countess their poverty-stricken position. Nikolay felt himself under a debt of gratitude to Sonya that he could never repay, for all she did for his mother; he admired her patience and devotion, but he tried to keep himself aloof from her.

In his heart he seemed to feel a sort of grudge against her for being too perfect, and for there being no fault to find with her. She had all the good qualities for which people are valued, but little of what would have made him love her. And he felt that the more he valued her the less he loved her. He had taken her at her word when she had written to him giving him his freedom, and now he behaved with her as though what had passed between them had been long, long ago forgotten, and could never under any circumstances be renewed.

Nikolay's position was becoming worse and worse. His hope of laying by something out of his salary proved to be an idle dream. Far from saving anything, he was even running up some small debts to satisfy his mother's exigencies. There seemed no means of escape from his position. The idea of marrying a rich heiress, which his female relatives suggested, was repulsive to him. The only other solution of his difficulties—the death of his mother—never entered his head. He desired nothing, and hoped for nothing; and at the bottom of his heart he took a stern and gloomy satisfaction

in the unrepining endurance of his position. He tried to avoid his old acquaintances, with their commiseration and their mortifying offers of assistance; shunned every sort of entertainment and amusement; and even at home did nothing but play patience with his mother, pace silently about the room, and smoke pipe after pipe. He seemed studiously to maintain in himself that gloomy temper, which alone enabled him to bear his position.

VI

At the beginning of the winter Princess Marya arrived in Moscow. From the gossip of the town she heard of the position of the Rostovs, and of how 'the son was sacrificing himself for his mother,' as the gossips said. 'It is just what I expected of him,' Princess Marya said to herself, finding in it a delightful confirmation of her love for him. Remembering her intimate relations with the whole family—almost as one of themselves—she thought it her duty to call on them. But thinking of her relations with Nikolay in Voronezh, she was afraid of doing so. A few weeks after her arrival in Moscow, she did, however, make an effort, and went to see the Rostovs.

Nikolay was the first to meet her, since it was impossible to reach the countess's room without passing through his room. Instead of the expression of delight Princess Marya had expected to see on his face at the first glance at her, he met her with a look of chilliness, stiffness, and pride that she had never seen before. Nikolay inquired after her health, conducted her to his mother, and, after staying five minutes, went out of the room.

When Princess Marya left the countess, Nikolay again met her, and with marked formality and stiffness led her to the hall. He made no reply to her remarks about the countess's health. 'What is it to you? Leave me in peace,' his expression seemed to say.

'And why should she stroll in here? What does she want? I can't endure these ladies and all these civilities!' he said aloud before Sonya, obviously unable to restrain his

vexation, after the princess's carriage had rolled away from the house.

'Oh, how can you talk like that, *Nicolas*,' said Sonya, hardly able to conceal her delight. 'She is so kind, and *maman* is so fond of her.'

Nikolay made no reply, and would have liked to say no more about Princess Marya. But after her visit the old countess talked about her several times every day.

She sang her praises; insisted that her son should go and see her; expressed a wish to see more of her; and yet was always out of temper when she had been talking of her.

Nikolay tried to say nothing when his mother talked of Princess Marya, but his silence irritated her.

'She is a very good and conscientious girl,' she would say, 'and you must go and call on her. Any way, you will see some one; and it is dull for you, I expect, with us.'

'But I don't at all wish to, *mamma*.'

'Why, you wanted to see people and now you don't wish it. I really don't understand you, my dear. At one minute you are dull, and the next you suddenly don't care to see any one.'

'Why, I never said I was dull.'

'Why, you said yourself you did not even wish to see her. She is a very good girl, and you always liked her; and now all of a sudden you have some reasons or other. Everything is kept a secret from me.'

'Not at all, *mamma*.'

'If I were to beg you to do something unpleasant, but as it is, I simply beg you to drive over and return her call. Why, civility demands it, I should suppose . . . I have begged you to do so, and now I will meddle no further since you have secrets from your mother.'

'But I will go, if you wish it.'

'It's nothing to me; it's for your sake I wish it.'

Nikolay sighed, and bit his moustache, and dealt the cards, trying to draw his mother's attention to another subject.

Next day, and the third, and the fourth, the same conversation was repeated again and again.

After her visit to the Rostovs, and the unexpectedly cold reception she had met with from Nikolay, Princess Marya acknowledged to herself that she had been right in not wanting to be the first to call.

'It was just what I expected,' she said to herself, summoning her pride to her aid. 'I have no concern with him, and I only wanted to see the old lady, who was always kind to me, and to whom I am under obligations for many things.'

But she could not tranquillise herself with these reflections: a feeling akin to remorse fretted her, when she thought of her visit. Although she was firmly resolved not to call again on the Rostovs, and to forget all about it, she was continually feeling herself in an undefined position. And when she asked herself what it was that worried her, she was obliged to admit that it was her relation to Rostov. His cold, ceremonious tone did not proceed from his feeling for her (of that she was convinced); but that tone covered something. What that something was, she wanted to see clearly, and till then she felt that she could not be at peace.

In the middle of the winter she was sitting in the school-room, supervising her nephew's lessons, when the servant announced that Rostov was below. With the firm determination not to betray her secret, and not to manifest any embarrassment, she summoned Mademoiselle Bourienne, and with her went into the drawing-room.

At the first glance at Nikolay's face, she saw that he had come merely to perform the obligations of civility, and she determined to keep to the tone he adopted towards her.

They talked of the health of the countess, of common acquaintances, of the latest news of the war, and when the ten minutes required by propriety had elapsed, Nikolay got up to say good-bye.

With the aid of Mademoiselle Bourienne, Princess Marya had kept up the conversation very well. But at the very last moment, just when he was getting up, she was so weary of talking of what did not interest her, and she was so absorbed in wondering why to her alone so little joy had been vouchsafed in life, that in a fit of abstraction, she sat motionless, gazing straight before her with her luminous eyes, and not noticing that he was getting up.

Nikolay looked at her, and anxious to appear not to notice her abstraction, he said a few words to Mademoiselle Bourienne, and again glanced at the princess. She was sitting in the same immovable pose, and there was a look of suffering on her soft face. He felt suddenly sorry for her, and vaguely conscious

that he might be the cause of the sadness he saw in her face. He longed to help her, to say something pleasant to her, but he could not think what to say to her.

'Good-bye, princess,' he said. She started, flushed, and sighed heavily.

'Oh, I beg your pardon,' she said, as though waking from sleep. 'You are going already, count; well, good-bye! Oh, the cushion for the countess?'

'Wait a minute, I will fetch it,' said Mademoiselle Bourienne, and she left the room.

They were both silent, glancing at each other now and then.

'Yes, princess,' said Nikolay at last, with a mournful smile, 'it seems not long ago, but how much has happened since the first time we met at Bogutcharovo. We all seemed in such trouble then, but I would give a great deal to have that time back . . . and there's no bringing it back.'

Princess Marya was looking intently at him with her luminous eyes, as he said that. She seemed trying to divine the secret import of his words, which would make clear his feeling towards her.

'Yes, yes,' she said, 'but you have no need to regret the past, count. As I conceive of your life now, you will always think of it with satisfaction, because the self-sacrifice in which you are now . . .'

'I cannot accept your praises,' he interrupted hurriedly; 'on the contrary, I am always reproaching myself; but it is an uninteresting and cheerless subject.'

And again the stiff and cold expression came back into his face. But Princess Marya saw in him again now the man she had known and loved, and it was to that man only she was speaking now.

'I thought you would allow me to say that,' she said. 'I have been such intimate friends with you . . . and with your family, and I thought you would not feel my sympathy intrusive; but I made a mistake,' she said. Her voice suddenly shook. 'I don't know why,' she went on, recovering herself, 'you used to be different, and . . .'

'There are thousands of reasons *why*.' (He laid special stress on the word *why*.) 'I thank you, princess,' he added softly. 'It is sometimes hard . . .'

'So that is why! That is why!' an inner voice was saying

in Princess Marya's soul. 'Yes, it was not only that gay, kind, and frank gaze, not only that handsome exterior I loved in him; I divined his noble, firm, and self-sacrificing soul,' she said to herself.

'Yes, he is poor now, and I am rich . . . Yes, it is only that . . . Yes, if it were not for that . . . ' And recalling all his former tenderness, and looking now at his kind and sad face, she suddenly understood the reason of his coldness.

'Why, count, why?' she almost cried all at once, involuntarily moving nearer to him. 'Why, do tell me. You must tell me.' He was mute. 'I do not know, count, your *why*,' she went on. 'But I am sad, I . . . I will own that to you. You mean for some reason to deprive me of our old friendship. And that hurts me.' There were tears in her eyes and in her voice. 'I have had so little happiness in my life that every loss is hard for me . . . Excuse me, good-bye,' she suddenly burst into tears, and was going out of the room.

'Princess! stay, for God's sake,' he cried, trying to stop her. 'Princess!'

She looked round. For a few seconds they gazed mutely in each other's eyes, and the remote and impossible became all at once close at hand, possible and inevitable.

VII

In the autumn of 1813, Nikolay married Princess Marya, and with his wife, and mother, and Sonya, took up his abode at Bleak Hills.

Within four years he had paid off the remainder of his debts without selling his wife's estates, and coming into a small legacy on the death of a cousin, he repaid the loan he had borrowed from Pierre also.

In another three years, by 1820, Nikolay had so well managed his pecuniary affairs that he was able to buy a small estate adjoining Bleak Hills, and was opening negotiations for the repurchase of his ancestral estate of Otradnoe, which was his cherished dream.

Though he took up the management of the land at first

from necessity, he soon acquired such a passion for agriculture, that it became his favourite and almost his exclusive interest. Nikolay was a plain farmer, who did not like innovations, especially English ones, just then coming into vogue, laughed at all theoretical treatises on agriculture, did not care for factories, for raising expensive produce, or for expensive imported seed. He did not, in fact, make a hobby of any one part of the work, but kept the welfare of the *estate* as a whole always before his eyes. The object most prominent to his mind in the estate was not the azote nor the oxygen in the soil or the atmosphere, not a particular plough nor manure, but the principal agent by means of which the azote and the oxygen and the plough and the manure were all made effectual—that is, the labourer, the peasant. When Nikolay took up the management of the land, and began to go into its different branches, the peasant attracted his chief attention. He looked on the peasant, not merely as a tool, but also as an end in himself, and as his critic. At first he studied the peasant attentively, trying to understand what he wanted, what he thought good and bad; and he only made a pretence of making arrangements and giving orders, while he was in reality learning from the peasants their methods and their language and their views of what was good and bad. And it was only when he understood the tastes and impulses of the peasant, when he had learned to speak his speech and to grasp the hidden meaning behind his words, when he felt himself in alliance with him, that he began boldly to direct him—to perform, that is, towards him the office expected of him. And Nikolay's management produced the most brilliant results.

On taking over the control of the property, Nikolay had at once by some unerring gift of insight appointed as bailiff, as village elder, and as delegate the very men whom the peasants would have elected themselves, had the choice been in their hands, and the authority once given them was never withdrawn. Before investigating the chemical constituents of manure, or going into 'debit and credit' (as he liked sarcastically to call book-keeping), he found out the number of cattle the peasants possessed, and did his utmost to increase the number. He kept the peasants' families together on a large scale, and would not allow them to split

up into separate households. The indolent, the dissolute, and the feeble he was equally hard upon and tried to expel them from the community. At the sowing and the carrying of the hay and corn, he watched over his own and the peasants' fields with absolutely equal care. And few land-owners had fields so early and so well sown and cut, and few had such crops as Nikolay.

He did not like to have anything to do with the house-serfs, he called them *parasites*, and everybody said that he demoralised and spoiled them. When any order had to be given in regard to a house-serf, especially when one had to be punished, he was always in a state of indecision and asked advice of every one in the house. But whenever it was possible to send a house-serf for a soldier in place of a peasant, he did so without the smallest compunction. In all his dealings with the peasants, he never experienced the slightest hesitation. Every order he gave would, he knew, be approved by the greater majority of them.

He never allowed himself either to punish a man by adding to his burdens, or to reward him by lightening his tasks simply at the prompting of his own wishes. He could not have said what his standard was of what he ought and ought not to do; but there was a standard firm and rigid in his soul.

Often talking of some failure or irregularity, he would complain of 'our Russian peasantry,' and he imagined that he could not bear the peasants.

But with his whole soul he did really love 'our Russian peasantry,' and their ways; and it was through that he had perceived and adopted the only method of managing the land which could be productive of good results.

Countess Marya was jealous of this passion of her husband's for agriculture, and regretted she could not share it. But she was unable to comprehend the joys and disappointments he met with in that world apart that was so alien to her. She could not understand why he used to be so particularly eager and happy when after getting up at dawn and spending the whole morning in the fields or the threshing-floor he came back to tea with her from the sowing, the mowing, or the harvest. She could not understand why he was so delighted when he told her with enthusiasm of the well-to-do, thrifty peasant Matvey Kirmishin, who had been up all night with his family,

carting his sheaves, and had all harvested when no one else had begun carrying. She could not understand why, stepping out of window on to the balcony, he smiled under his moustaches and winked so gleefully when a warm, fine rain began to fall on his young oats that were suffering from the drought, or why, when a menacing cloud blew over in mowing or harvest time, he would come in from the barn red, sunburnt, and perspiring, with the smell of wormwood in his hair, and rubbing his hands joyfully would say: 'Come, another day of this and my lot, and the peasants' too, will all be in the barn.'

Still less could she understand how it was that with his good heart and everlasting readiness to anticipate her wishes, he would be thrown almost into despair when she brought him petitions from peasants or their wives who had appealed to her to be let off tasks, why it was that he, her good-natured Nikolay, obstinately refused her, angrily begging her not to meddle in his business. She felt that he had a world apart, that was intensely dear to him, governed by laws of its own which she did not understand.

Sometimes trying to understand him she would talk to him of the good work he was doing in striving for the good of his serfs; but at this he was angry and answered: 'Not in the least; it never even entered my head; and for their good I would not lift my little finger. That's all romantic nonsense and old wives' cackle—all that doing good to one's neighbour. I don't want our children to be beggars; I want to build up our fortunes in my lifetime; that is all. And to do that one must have discipline, one must have strictness . . . So there!' he would declare, clenching his sanguine fist. 'And justice too—of course,' he would add, 'because if the peasant is naked and hungry, and has but one poor horse, he can do no good for himself or me.'

And doubtless because Nikolay did not allow himself to entertain the idea that he was doing anything for the sake of others, or for the sake of virtue, everything he did was fruitful. His fortune rapidly increased; the neighbouring serfs came to beg him to purchase them, and long after his death the peasantry preserved a reverent memory of his rule. 'He was a master . . . The peasants' welfare first and then his own. And to be sure he would make no abatements. A real good master—that's what he was!'

VIII

THE one thing that sometimes troubled Nikolay in his government of his serfs was his hasty temper and his old habit, acquired in the hussars, of making free use of his fists. At first he saw nothing blameworthy in this, but in the second year of his married life his views on that form of correction underwent a sudden change.

One summer day he had sent for the village elder who had taken control at Bogutcharovo on the death of Dron. The man was accused of various acts of fraud and neglect. Nikolay went out to the steps to see him, and at the first answers the village elder made, shouts and blows were heard in the hall. On going back indoors to lunch, Nikolay went up to his wife, who was sitting with her head bent low over her embroidery frame, and began telling her, as he always did, everything that had interested him during the morning, and among other things about the Bogutcharovo elder. Countess Marya, turning red and pale and setting her lips, sat in the same pose, making no reply to her husband.

'The insolent rascal,' he said, getting hot at the mere recollection. 'Well, he should have told me he was drunk, he did not see . . . Why, what is it, Marie?' he asked all at once.

Countess Marya raised her head, tried to say something, but hurriedly looked down again, trying to control her lips.

'What is it? What is wrong, my darling? . . .' His plain wife always looked her best when she was in tears. She never wept for pain or anger, but always from sadness and pity. And when she wept her luminous eyes gained an indescribable charm.

As soon as Nikolay took her by the hand, she was unable to restrain herself, and burst into tears.

'Nikolay, I saw . . . he was in fault, but you, why did you! Nikolay!' and she hid her face in her hands.

Nikolay did not speak; he flushed crimson, and walking away from her, began pacing up and down in silence. He knew what she was crying about, but he could not all at once agree with her in his heart that what he had been used to from childhood, what he looked upon as a matter of course,

was wrong. 'It's sentimental nonsense, old wives' cackle—or is she right?' he said to himself. Unable to decide that question, he glanced once more at her suffering and loving face, and all at once he felt that she was right, and that he had known himself to be in fault a long time before.

'Marie,' he said softly, going up to her: 'it shall never happen again; I give you my word. Never,' he repeated in a shaking voice, like a boy begging forgiveness.

The tears flowed faster from his wife's eyes. She took his hand and kissed it.

'Nikolay, when did you break your cameo?' she said to change the subject, as she scrutinised the finger on which he wore a ring with a cameo of Laocoon.

'To-day; it was all the same thing. O Marie, don't remind me of it!' He flushed again. 'I give you my word of honour that it shall never happen again. And let this be a reminder to me for ever,' he said, pointing to the broken ring.

From that time forward, whenever in interviews with his village elders and foremen he felt the blood rush to his face and his fists began to clench, Nikolay turned the ring round on his finger and dropped his eyes before the man who angered him. Twice a year, however, he would forget himself, and then, going to his wife, he confessed, and again promised that this would really be the last time.

'Marie, you must despise me,' he said to her. 'I deserve it.'

'You must run away, make haste and run away if you feel yourself unable to control yourself,' his wife said mournfully, trying to comfort him.

In the society of the nobility of the province Nikolay was respected but not liked. The local politics of the nobility did not interest him. And in consequence he was looked upon by some people as proud and by others as a fool. In summer his whole time from the spring sowing to the harvest was spent in looking after the land. In the autumn he gave himself up with the same business-like seriousness to hunting, going out for a month or two at a time with his huntsmen, dogs, and horses on hunting expeditions. In the winter he visited their other properties and spent his time in reading, chiefly historical books, on which he spent a certain sum regularly every year. He was forming for himself, as he used

to say, a serious library, and he made it a principle to read through every book he bought. He would sit over his book in his study with an important air; and what he had at first undertaken as a duty became an habitual pursuit, which afforded him a special sort of gratification in the feeling that he was engaged in serious study. Except when he went on business to visit their other estates, he spent the winter at home with his family, entering into all the petty cares and interests of the mother and children. With his wife he got on better and better, every day discovering fresh spiritual treasures in her.

From the time of Nikolay's marriage Sonya had lived in his house. Before their marriage, Nikolay had told his wife all that had passed between him and Sonya, blaming himself and praising her conduct. He begged Princess Marya to be kind and affectionate to his cousin. His wife was fully sensible of the wrong her husband had done his cousin; she felt herself too guilty toward Sonya; she fancied her wealth had influenced Nikolay in his choice, could find no fault in Sonya, and wished to love her. But she could not like her, and often found evil feelings in her soul in regard to her, which she could not overcome.

One day she was talking with her friend Natasha of Sonya and her own injustice towards her.

'Do you know what,' said Natasha; 'you have read the Gospel a great deal; there is a passage there that applies exactly to Sonya.'

'What is it?' Countess Marya asked in surprise.

"To him that hath shall be given, and to him that hath not shall be taken even that that he hath," do you remember? She is the one that hath not; why, I don't know; perhaps she has no egoism. I don't know; but from her is taken away, and everything has been taken away. I am sometimes awfully sorry for her. I used in old days to want Nikolay to marry her; but I always had a sort of presentiment that it would not happen. She is a *barren flower*, you know, like what one finds among the strawberry flowers. Sometimes I am sorry for her, and sometimes I think she does not feel it as we should have felt it.'

And although Countess Marya argued with Natasha that those words of the Gospel must not be taken in that sense,

looking at Sonya, she agreed with the explanation given by Natasha. It did seem really as though Sonya did not feel her position irksome, and was quite reconciled to her fate as a *barren flower*. She seemed to be fond not so much of people as of the whole family. Like a cat, she had attached herself not to persons but to the house. She waited on the old countess, petted and spoiled the children, was always ready to perform small services, which she seemed particularly clever at; but all she did was unconsciously taken for granted, without much gratitude. . . .

The Bleak Hills house had been built up again, but not on the same scale as under the old prince.

The buildings, begun in days of straitened means, were more than simple. The immense mansion on the old stone foundation was of wood, plastered only on the inside. The great rambling house, with its unstained plank floors, was furnished with the simplest rough sofas and chairs and tables made of their own birch-trees by the labour of their serf carpenters. The house was very roomy, with quarters for the house-serfs and accommodation for visitors.

The relations of the Rostovs and the Bolkonskys would sometimes come on visits to Bleak Hills with their families, sixteen horses and dozens of servants, and stay for months. And four times a year—on the namedays and birthdays of the master and mistress—as many as a hundred visitors would be put up for a day or two. The rest of the year the regular life of the household went on in unbroken routine, with its round of duties, and of teas, breakfasts, dinners, and suppers, all provided out of home-grown produce.

IX

It was on the eve of St. Nikolay's day, the 5th of December 1820. That year Natasha with her husband and children had been staying at Bleak Hills since the beginning of autumn. Pierre was in Petersburg, where he had gone on private business of his own, as he said, for three weeks. He had already been away for six, and was expected home every minute.

On this 5th of December there was also staying with the

Rostovs Nikolay's old friend, the general on half-pay, Vassily Fedorovitch Denisov.

Next day visitors were coming in celebration of his name-day, and Nikolay knew that he would have to take off his loose Tatar coat, to put on a frockcoat, and narrow boots with pointed toes, and to go to the new church he had built, and there to receive congratulations, and to offer refreshments to his guests, and to talk about the provincial elections and the year's crops. But the day before he considered he had a right to spend as usual. Before dinner-time Nikolay had gone over the bailiff's accounts from the Ryazan estate, the property of his wife's nephew; written two business letters, and walked through the corn barns, the cattleyard, and the stables. After taking measures against the general drunkenness he expected next day among his peasants in honour of the fête, he came in to dinner, without having had a moment's conversation alone with his wife all day. He sat down to a long table laid with twenty covers, at which all the household were assembled, consisting of his mother, old Madame Byelov, who lived with her as a companion, his wife and three children, their governess and tutor, his wife's nephew with his tutor, Sonya, Denisov, Natasha, her three children, their governess, and Mihail Ivanitch, the old prince's architect, who was living out his old age in peace at Bleak Hills.

Countess Marya was sitting at the opposite end of the table. As soon as her husband sat down to the table, from the gesture with which he took up his table-napkin and quickly pushed back the tumbler and wine-glass set at his place, she knew that he was out of humour, as he sometimes was, particularly before the soup, and when he came straight in to dinner from his work. Countess Marya understood this mood in her husband very well, and when she was herself in a good temper, she used to wait quietly till he had swallowed his soup, and only then began to talk to him and to make him admit that he had no reason to be out of temper. But to-day she totally forgot this principle of hers; she had a miserable sense of his being vexed with her without cause, and she felt wretched. She asked him where he had been. He answered. She asked again whether everything were going well on the estate. He frowned disagreeably at her unnatural tone, and made a hasty reply.

'I was right then,' thought Countess Marya, 'and what is he cross with me for?' In the tone of his answer she read ill-will towards her and a desire to cut short the conversation. She felt that her words were unnatural; but she could not restrain herself, and asked a few more questions.

The conversation at dinner, thanks to Denisov, soon became general and animated, and she did not say more to her husband. When they rose from table, and according to custom came up to thank the old countess, Countess Marya kissed her husband, offering him her hand, and asked why he was cross with her.

'You always have such strange ideas; I never thought of being cross,' he said.

But that word *always* answered her: Yes, I am angry, and I don't choose to say.

Nikolay lived on such excellent terms with his wife that even Sonya and the old countess, who from jealousy would have been pleased to see disagreement between them, could find nothing to reproach them with; but there were moments of antagonism even between them. Sometimes, particularly just after their happiest periods, they had a sudden feeling of estrangement and antagonism; that feeling was most frequent during the times when Countess Marya was with child. They happened to be just now at such a period of antagonism.

'Well, *messieurs et mesdames*,' said Nikolay loudly, and with a show of cheerfulness (it seemed to his wife that this was on purpose to mortify her), 'I have been since six o'clock on my legs. To-morrow will be an infliction, so to-day I'll go and rest.' And saying nothing more to Countess Marya, he went off to the little divan-room, and lay down on the sofa.

'That's how it always is,' thought his wife. 'He talks to everybody but not to me. I see, I see that I am repulsive to him, especially in this condition.' She looked down at her high waist and then into the looking-glass at her sallow and sunken face, in which the eyes looked bigger than ever.

And everything jarred upon her: Denisov's shout and guffaw and Natasha's chatter, and above all the hasty glance Sonya stole at her.

Sonya was always the first excuse Countess Marya pitched on for her irritability.

After sitting a little while with her guests, not understand-

ing a word they were saying, she slipped out and went to the nursery.

The children were sitting on chairs playing at driving to Moscow, and invited her to join them. She sat down and played with them, but the thought of her husband and his causeless ill-temper worried her all the time. She got up, and walked with difficulty on tiptoe to the little divan-room.

'Perhaps he is not asleep. I will speak plainly to him,' she said to herself. Andryusha, her elder boy, followed her on tiptoe, imitating her. His mother did not notice him.

'Dear Marie, I believe he is asleep; he was so tired,' said Sonya, meeting her in the next room (it seemed to Countess Marya that she was everywhere). 'Andryusha had better not wake him.'

Countess Marya looked round, saw Andryusha behind her, felt that Sonya was right, and for that very reason flushed angrily, and with evident difficulty restrained herself from a cruel retort. She said nothing, and, so as not to obey her, let Andryusha follow her, but signed to him to be quiet, and went up to the door. Sonya went out by the other door. From the room where Nikolay was asleep, his wife could hear his even breathing, every tone of which was so familiar. As she listened to it, she could see his smooth, handsome brow, his moustaches, the whole face she had so often gazed at in the stillness of the night when he was asleep. Nikolay suddenly stirred and cleared his throat. And at the same instant Andryusha shouted from the door, 'Papa, mamma's here!' His mother turned pale with dismay and made signs to the boy. He was quiet, and there followed a terrible silence that lasted a minute. She knew how Nikolay disliked being waked. Suddenly she heard him stir and clear his throat again, and in a tone of displeasure he said:

'I'm never given a moment's peace. Marie, is it you? Why did you bring him here?'

'I only came to look . . . I did not see . . . I'm so sorry . . .'

Nikolay coughed and said no more. His wife went away, and took her son back to the nursery. Five minutes later little, black-eyed, three-year-old Natasha, her father's favourite, hearing from her brother that papa was asleep, and mamma in the next room, ran in to her father, unnoticed by her mother.

The black-eyed little girl boldly rattled at the door, and her fat, little feet ran with vigorous steps up to the sofa. After examining the position of her father, who was asleep with his back to her, she stood on tiptoe and kissed the hand that lay under his head. Nikolay turned round to her with a smile of tenderness on his face.

'Natasha, Natasha!' he heard his wife whisper in dismay from the door. 'Papa is sleepy.'

'No, mamma, he isn't sleepy,' little Natasha answered with conviction. 'He's laughing.'

Nikolay set his feet down, got up, and picked his little daughter up in his arms.

'Come in, Masha,' he said to his wife. She went in and sat down beside him.

'I did not see him run in after me,' she said timidly. 'I just looked in . . .'

Holding his little girl on one arm, Nikolay looked at his wife, and noticing her guilty expression, he put the other arm round her and kissed her on the hair.

'May I kiss mamma?' he asked Natasha. The little girl smiled demurely. 'Again,' she said, with a peremptory gesture, pointing to the spot where Nikolay had kissed her mother.

'I don't know why you should think I am cross,' said Nikolay, replying to the question which he knew was in his wife's heart.

'You can't imagine how unhappy, how lonely, I am when you are like that. It always seems to me . . .'

'Marie, hush, nonsense! You ought to be ashamed,' he said gaily.

'It seems to me that you can't care for me; that I am so ugly . . . at all times, and now in this . . .'

'Oh, how absurd you are! It's not those who are handsome we love, but those we love who are handsome. It is only Malvinas and such heroines who are loved because they are beautiful. And do you suppose I love my wife? Oh no, I don't love you, but only . . . I don't know how to tell you. When you are away, and any misunderstanding like this comes between us, I feel as though I were lost, and can do nothing. Why, do I love my finger? I don't love it, but only try cutting it off . . .'

'No, I don't feel like that, but I understand. 'Then you are not angry with me?'

'I am awfully angry!' he said, smiling, and getting up, and smoothing his hair, he began pacing up and down the room.

'Do you know, Marie, what I have been thinking?' he began, beginning at once now that peace was made between them, thinking aloud before his wife. He did not inquire whether she were disposed to listen; that did not matter to him. An idea occurred to him; and so it must to her, too. And he told her that he meant to persuade Pierre to stay with them till the spring.

Countess Marya listened to him, made some comments, and then in her turn began thinking her thoughts aloud. Her thoughts were of the children.

'How one can see the woman in her already,' she said in French, pointing to little Natasha. 'You reproach us women for being illogical. You see in her our logic. I say, papa is sleepy; and she says, no, he's laughing. And she is right,' said Countess Marya, smiling blissfully.

'Yes, yes,' and Nikolay, lifting up his little girl in his strong arm, raised her high in the air, sat her on his shoulder, holding her little feet, and began walking up and down with her. There was just the same look of thoughtless happiness on the faces of father and daughter.

'But do you know, you may be unfair. You are too fond of this one,' his wife whispered in French.

'Yes, but what can I do? . . . I try not to show it . . .'

At that moment there was heard from the hall and the vestibule the sound of the block of the door, and footsteps, as though some one had arrived.

'Somebody has come.'

'I am sure it is Pierre. I will go and find out,' said Countess Marya, and she went out of the room.

While she was gone Nikolay allowed himself to gallop round the room with his little girl. Panting for breath, he quickly lowered the laughing child, and hugged her to his breast. His capers made him think of dancing; and looking at the childish, round, happy little face, he wondered what she would be like when he would be an old man, taking her out to dances, and he remembered how his father used to dance Daniel Cooper and the mazurka with his daughter.

'It is he, it is he, Nikolay!' said Countess Marya, returning a few minutes later. 'Now our Natasha is herself again. You should have seen her delight, and what a scolding he came in for at once for having outstayed his time. 'Come, let us go; make haste; come along! You must part at last,' she said, smiling, as she looked at the little girl nestling up to her father. Nikolay went out, holding his daughter by the hand.

Countess Marya lingered behind.

'Never, never could I have believed,' she murmured to herself, 'that one could be so happy.' Her face lighted up with a smile; but at the same moment she sighed, and a soft melancholy came into her thoughtful glance. It was as though, apart from the happiness she was feeling there was another happiness unattainable in this life, which she could not help remembering at that moment.

X

NATASHA was married in the early spring of 1813, and by 1820 she had three daughters and a son. The latter had been eagerly desired, and she was now nursing him herself. She had grown stouter and broader, so that it was hard to recognise in the robust-looking young mother the slim, mobile Natasha of old days. Her features had become more defined, and wore an expression of calm softness and serenity. Her face had no longer that ever-glowing fire of eagerness that had once constituted her chief charm. Now, often her face and body were all that was to be seen, and the soul was not visible at all. All there was to be seen in her was a vigorous, handsome, and fruitful mother. Only on rare occasions now the old fire glowed in her again. That happened only when, as now, her husband returned after absence, when a sick child recovered, or when she spoke to Countess Marya of Prince Andrey (to her husband she never spoke of Prince Andrey, fancying he might be jealous of her love for him), or on the rare occasions when something happened to attract her to her singing, which she had entirely laid aside since her marriage. And at those rare moments, when the old fire

glowed again, she was more attractive, with her handsome, fully-developed figure, than she had ever been in the past.

Since her marriage Natasha and her husband had lived in Moscow, in Petersburg, on their estate near Moscow, and at her mother's; that is to say, at Nikolay's. The young Countess Bezuhov was little seen in society, and those who had seen her there were not greatly pleased with her. She was neither charming nor amiable. It was not that Natasha was fond of solitude (she could not have said whether she liked it or not; she rather supposed indeed that she did not); but as she was bearing and nursing children, and taking interest in every minute of her husband's life, she could not meet all these demands on her except by renouncing society. Every one who had known Natasha before her marriage marvelled at the change that had taken place in her, as though it were something extraordinary. Only the old countess, with her mother's insight, had seen that what was at the root of all Natasha's wild outbursts of feeling was simply the need of children and a husband of her own, as she often used to declare, more in earnest than in joke, at Otradnoe. The mother was surprised at the wonder of people who did not understand Natasha, and repeated that she had always known that she would make an exemplary wife and mother.

'Only she does carry her devotion to her husband and children to an extreme,' the countess would say; 'so much so, that it's positively foolish.'

Natasha did not follow the golden rule preached by so many prudent persons, especially by the French, that recommends that a girl on marrying should not neglect herself, should not give up her accomplishments, should think even more of her appearance than when a young girl, and should try to fascinate her husband as she had fascinated him before he was her husband. Natasha, on the contrary, had at once abandoned all her accomplishments, of which the greatest was her singing. She gave that up just because it was such a great attraction. Natasha troubled herself little about manners or delicacy of speech; nor did she think of showing herself to her husband in the most becoming attitudes and costumes, nor strive to avoid worrying him by being over-exacting. She acted in direct contravention of all those rules. She felt that the arts of attraction that instinct had taught her to

use before would now have seemed only ludicrous to her husband, to whom she had from the first moment given herself up entirely, that is with her whole soul, not keeping a single corner of it hidden from him. She felt that the tie that bound her to her husband did not rest on those romantic feelings which had attracted him to her, but rested on something else undefined, but as strong as the tie that bound her soul to her body.

To curl her hair, put on a crinoline, and sing songs to attract her husband would have seemed to her as strange as to deck herself up so as to please herself. To adorn herself to please others might perhaps have been agreeable to her—she did not know—but she had absolutely no time for it. The chief reason why she could not attend to her singing, nor to her dress, nor to the careful choice of her words was that she simply had no time to think of those things.

It is well known that man has the faculty of entire absorption in one subject, however trivial that subject may appear to be. And it is well known that there is no subject so trivial that it will not grow to indefinite proportions if concentrated attention be devoted to it.

The subject in which Natasha was completely absorbed was her family, that is, her husband, whom she kept such a hold on so that he should belong entirely to her, to his home and her children, whom she had to carry, to bear, to nurse and to bring up.

And the more she put, not her mind only, but her whole soul, her whole being, into the subject that absorbed her, the more that subject seemed to enlarge under her eyes, and the feebler and the more inadequate her own powers seemed for coping with it, so that she concentrated them all on that one subject, and still had not time to do all that seemed to her necessary.

There were in those days, just as now, arguments and discussions on the rights of women, on the relations of husband and wife, and on freedom and rights in marriage, though they were not then, as now, called *questions*. But those questions had no interest for Natasha, in fact she had absolutely no comprehension of them.

Those questions, then as now, existed only for those persons who see in marriage only the satisfaction the married receive

from one another, that is, only the first beginnings of marriage and not all its significance, which lies in the family.

Such discussions and the questions of to-day, like the question how to get the utmost possible gratification out of one's dinner, then, as now, did not exist for persons for whom the object of dinner is nourishment, and the object of wedlock is the family.

If the end of dinner is the nourishment of the body, the man who eats two dinners obtains possibly a greater amount of pleasure, but he does not attain the object of it, since two dinners cannot be digested by the stomach.

If the end of marriage is the family, the person who prefers to have several wives and several husbands may possibly derive a great deal of satisfaction therefrom, but will not in any case have a family. If the end of dinner is nourishment and the end of marriage is the family, the whole question is only solved by not eating more than the stomach can digest and not having more husbands or wives than as many as are needed for the family, that is, one wife and one husband. Natasha needed a husband. A husband was given her; and her husband gave her a family. And she saw no need of another better husband, and indeed, as all her spiritual energies were devoted to serving that husband and his children, she could not picture, and found no interest in trying to picture, what would have happened had things been different.

Natasha did not care for society in general, but she greatly prized the society of her kinsfolk—of Countess Marya, her brother, her mother, and Sonya. She cared for the society of those persons to whom she could rush in from the nursery in a dressing-gown with her hair down; to whom she could, with a joyful face, show a baby's napkin stained yellow instead of green, and to receive their comforting assurances that that proved that baby was now really better.

Natasha neglected herself to such a degree that her dresses, her untidy hair, her inappropriately blurted-out words, and her jealousy—she was jealous of Sonya, of the governess, of every woman, pretty and ugly—were a continual subject of jests among her friends. The general opinion was that Pierre was tied to his wife's apron strings, and it really was so. From the earliest days of their marriage Natasha had made plain her claims. Pierre had been greatly surprised at his wife's view—

to him a completely novel idea—that every minute of his life belonged to her and their home. He was surprised at his wife's demands, but he was flattered by them, and he acquiesced in them.

Pierre was so far under petticoat government that he did not dare to be attentive, or even to speak with a smile, to any other woman; did not dare go to dine at the club, without good reason, simply for entertainment; did not dare spend money on idle whims, and did not dare to be away from home for any long time together, except on business, in which his wife included his scientific pursuits. Though she understood nothing of the latter, she attached great consequence to them. To make up for all this Pierre had complete power in his own house to dispose of the whole household, as well as of himself, as he chose. In their own home Natasha made herself a slave to her husband; and the whole household had to go on tiptoe if the master were busy reading or writing in his study. Pierre had only to show the slightest preference, for what he desired to be at once carried out. He had but to express a wish and Natasha jumped up at once and ran for what he wanted.

The whole household was ruled by the supposed directions of the master, that is, by the wishes of Pierre, which Natasha tried to guess. Their manner of life and place of residence, their acquaintances and ties, Natasha's pursuits, and the bringing up of the children—all followed, not only Pierre's expressed wishes, but even the deductions Natasha strove to draw from the ideas he explained in conversation with her. And she guessed very correctly what was the essential point of Pierre's wishes, and having once guessed it she was steadfast in adhering to it: even when Pierre himself would have veered round she opposed him with his own weapons.

In the troubled days that Pierre could never forget, after the birth of their first child, they had tried three wet nurses, one after another, for the delicate baby, and Natasha had fallen ill with anxiety. At the time Pierre had explained to her Rousseau's views on the unnaturalness and harmfulness of a child being suckled by any woman but its own mother, and told her he fully agreed with those views. When the next baby was born, in spite of the opposition of her mother, the doctors, and even of her husband himself, who all looked on

it as something unheard of, and injurious, she insisted on having her own way, and from that day had nursed all her children herself. It happened very often in moments of irritability that the husband and wife quarrelled; but long after their dispute Pierre had, to his own delight and surprise, found in his wife's actions, as well as words, that very idea of his with which she had quarrelled. And he not only found his own idea, but found it purified of all that was superfluous, and had been evoked by the heat of argument in his own expression of the idea.

After seven years of married life, Pierre had a firm and joyful consciousness that he was not a bad fellow, and he felt this because he saw himself reflected in his wife. In himself he felt all the good and bad mingled together, and obscuring one another. But in his wife he saw reflected only what was really good; everything not quite good was left out. And this result was not reached by the way of logical thought, but by way of a mysterious, direct reflection of himself.

XI

Two months previously, Pierre was already settled at the Rostovs' when he received a letter from a certain Prince Fyodor, urging him to come to Petersburg for the discussion of various important questions that were agitating the Petersburg members of a society, of which Pierre had been one of the chief founders.

Natasha read this letter, as she did indeed all her husband's letters, and bitterly as she always felt his absence, she urged him herself to go to Petersburg. To everything appertaining to her husband's intellectual, abstract pursuits, she ascribed immense consequence, though she had no understanding of them, and she was always in dread of being a hindrance to her husband in such matters. To Pierre's timid glance of inquiry after reading the letter, she replied by begging him to go, and all she asked was that he would fix an absolutely certain date for his return. And leave of absence was given him for four weeks.

Ever since the day fixed for his return, a fortnight before,

Natasha had been in a continual condition of alarm, depression, and irritability.

Denisov, a general on the retired list, very much dissatisfied at the present position of public affairs, had arrived during that fortnight, and he looked at Natasha with melancholy wonder, as at a bad likeness of a person once loved. A bored, dejected glance, random replies, and incessant talk of the nursery was all he saw and heard of his enchantress of old days.

All that fortnight Natasha had been melancholy and irritable, especially when her mother, her brother, Sonya, or Countess Marya tried to console her by excusing Pierre, and inventing good reasons for his delay in returning.

'It's all nonsense, all idiocy,' Natasha would say; 'all his projects that never lead to anything, and all those fools of societies,' she would declare of the very matters in the immense importance of which she firmly believed. And she would march off to the nursery to nurse her only boy, the baby Petya.

No one could give her such sensible and soothing consolation as that little three months' old creature, when it lay at her breast, and she felt the movement of its lips and the snuffling of its nose. That little creature said to her: 'You are angry, you are jealous, you would like to punish him, you are afraid, but here am I—I am he. Here, I am he . . .' And there was no answering that. It was more than true.

Natasha had so often during that fortnight had recourse to her baby for comfort, that she had over-nursed him, and he had fallen ill. She was terrified at his illness, but still this was just what she needed. In looking after him, she was able to bear her uneasiness about her husband better.

She was nursing the baby when Pierre's carriage drove noisily up to the entrance, and the nurse, knowing how to please her mistress, came inaudibly but quickly to the door with a beaming face.

'He has come?' asked Natasha in a rapid whisper, afraid to stir for fear of waking the baby, who was dropping asleep.

'He has come, ma'am,' whispered the nurse.

The blood rushed to Natasha's face, and her feet involuntarily moved; but to jump up and run was out of the question. The baby opened its little eyes again, glanced, as

though to say, 'You are here,' and gave another lazy smack with its lips.

Cautiously withdrawing her breast, Natasha dandled it, handed it to the nurse, and went with swift steps towards the door. But at the door she stopped as though her conscience pricked her for being in such haste and joy to leave the baby, and she looked back. The nurse, with her elbows raised, was lifting the baby over the rail of the cot.

'Yes, go along, go along, ma'am, don't worry, run along,' whispered the nurse, smiling with the familiarity that was common between nurse and mistress.

With light steps Natasha ran to the vestibule. Denisov, coming out of the study into the hall with a pipe in his mouth, seemed to see Natasha again for the first time. A vivid radiance of joy shed streams of light from her transfigured countenance.

'He has come!' she called to him, as she flew by, and Denisov felt that he was thrilled to hear that Pierre had come, though he did not particularly care for him. Running into the vestibule, Natasha saw a tall figure in a fur cloak fumbling at his scarf.

'He! he! It's true. Here he is,' she said to herself, and darting up to him, she hugged him, squeezing her head to his breast, and then drawing back, glanced at the frosty, red, and happy face of Pierre. 'Yes, here he is; happy, satisfied . . .'

And all at once she remembered all the tortures of suspense she had passed through during the last fortnight. The joy beaming in her face vanished; she frowned, and a torrent of reproaches and angry words broke upon Pierre.

'Yes, you are all right, you have been happy, you have been enjoying yourself . . . But what about me! You might at least think of your children. I am nursing, my milk went wrong . . . Petya nearly died of it. And you have been enjoying yourself. Yes, enjoying yourself . . .'

Pierre knew he was not to blame, because he could not have come sooner. He knew this outburst on her part was unseemly, and would be all over in two minutes. Above all, he knew that he was himself happy and joyful. He would have liked to smile, but dared not even think of that. He made a piteous, dismayed face, and bowed before the storm.

'I could not, upon my word. But how is Petya?'

'He is all right now, come along. Aren't you ashamed? If you could see what I am like without you, how wretched I am . . .'

'Are you quite well?'

'Come along, come along,' she said, not letting go of his hand. And they went off to their rooms. When Nikolay and his wife came to look for Pierre, they found him in the nursery, with his baby son awake on his broad right hand, dandling him. There was a gleeful smile on the baby's broad face and open, toothless mouth. The storm had long blown over, and a bright, sunny radiance of joy flowed all over Natasha's face, as she gazed tenderly at her husband and son.

'And did you have a good talk over everything with Prince Fyodor?' Natasha was saying.

'Yes, capital.'

'You see, he holds his head up' (Natasha meant the baby). 'Oh, what a fright he gave me. And did you see the princess? Is it true that she is in love with that . . .'

'Yes, can you fancy . . .'

At that moment Nikolay came in with his wife. Pierre, not letting go of his son, stooped down, kissed them, and answered their inquiries. But it was obvious that in spite of the many interesting things they had to discuss, the baby, with the wobbling head in the little cap, was absorbing Pierre's whole attention.

'How sweet he is!' said Countess Marya, looking at the baby and playing with him. 'That's a thing I can't understand, Nikolay,' she said, turning to her husband, 'how it is you don't feel the charm of these exquisite little creatures?'

'Well, I don't, I can't,' said Nikolay, looking coldly at the baby. 'Just a morsel of flesh. Come along, Pierre.'

'The great thing is, that he is really a devoted father,' said Countess Marya, apologising for her husband, 'but only after a year or so . . .'

'Oh, Pierre is a capital nurse,' said Natasha; 'he says his hand is just made for a baby's back. Just look.'

'Oh yes, but not for this,' Pierre cried laughing, and hurriedly snatching up the baby, he handed him back to his nurse.

XII

As in every real family, there were several quite separate worlds living together in the Bleak Hills house, and while each of these preserved its own individuality, they made concessions to one another, and mixed into one harmonious whole. Every event that occurred in the house was alike important and joyful or distressing to all those circles. But each circle had its own private grounds for rejoicing or mourning at every event quite apart from the rest.

So Pierre's arrival was a joyful and important event, reflected as such in all the circles of the household.

The servants, the most infallible judges of their masters, because they judge them, not from their conversation and expression of their feelings, but from their actions and their manner of living, were delighted at Pierre's return, because they knew that when he was there, the count, their master, would not go out every day to superintend the peasants on the estate, and would be in better temper and spirits, and also because they knew there would be valuable presents for all of them for the fête day.

The children and their governesses were delighted at Bezuhov's return, because no one drew them into the general social life of the house as Pierre did. He it was who could play on the clavichord that *écossaise* (his one piece), to which, as he said, one could dance all possible dances; and he was quite sure, too, to have brought all of them presents.

Nikolinka Bolkonsky, who was now a thin, delicate, intelligent boy of fifteen, with curly light hair and beautiful eyes, was delighted because Uncle Pierre, as he called him, was the object of his passionate love and adoration. No one had instilled a particular affection for Pierre into Nikolinka, and he only rarely saw him. Countess Marya, who had brought him up, had done her utmost to make Nikolinka love her husband, as she loved him; and the boy did like his uncle, but there was a scarcely perceptible shade of contempt in his liking of him. Pierre he adored. He did not want to be an hussar or a Cavalier of St. George like his Uncle Nikolay; he wanted to be learned, clever, and kind like Pierre. In Pierre's

presence there was always a happy radiance on his face, and he blushed and was breathless when Pierre addressed him. He never missed a word that Pierre uttered, and afterwards alone or with Dessalle recalled every phrase, and pondered its exact significance. Pierre's past life, his unhappiness before 1812 (of which, from the few words he had heard, he had made up a vague, romantic picture), his adventures in Moscow, and captivity with the French, Platon Karataev (of whom he had heard from Pierre), his love for Natasha (whom the boy loved too with quite a special feeling), and, above all, his friendship with his father, whom Nikolinka did not remember, all made Pierre a hero and a saint in his eyes.

From the phrases he had heard dropped about his father and Natasha, from the emotion with which Pierre spoke of him, and the circumspect, reverent tenderness with which Natasha spoke of him, the boy, who was only just beginning to form his conceptions of love, had gathered the idea that his father had loved Natasha, and had bequeathed her at his death to his friend. That father, of whom the boy had no memory, seemed to him a divine being, of whom one could have no clear conception, and of whom he could not think without a throbbing heart and tears of sorrow and rapture.

And so the boy too was happy at Pierre's arrival.

The guests in the house were glad to see Pierre, for he was a person who always enlivened every party, and made its different elements mix well together.

The grown-up members of the household were glad to see a friend who always made daily life run more smoothly and easily.

The old ladies were pleased both at the presents he brought them, and still more at Natasha's being herself again.

Pierre felt the various views those different sets of people took of him, and made haste to satisfy the expectations of all of them.

Though he was the most absent-minded and forgetful of men, by the help of a list his wife made for him, he had bought everything, not forgetting a single commission from his mother-in-law or brother-in-law, nor the presents of a dress for Madame Byelov and toys for his nephews.

In the early days of his married life his wife's expectation that he should forget nothing he had undertaken to buy had

struck him as strange, and he had been impressed by her serious chagrin when after his first absence he had returned having forgotten everything. But in time he had grown used to this. Knowing that Natasha gave him no commissions on her own account, and for others only asked him to get things when he had himself offered to do so, he now took a childish pleasure, that was a surprise to himself, in those purchases of presents for all the household, and never forgot anything. If he incurred Natasha's censure now, it was only for buying too much, and paying too much for his purchases. To her other defects in the eyes of the world—good qualities in Pierre's eyes—her untidiness and negligence, Natasha added that of stinginess.

Ever since Pierre had begun living a home life, involving increased expenses in a large house, he had noticed to his astonishment that he was spending half what he had spent in the past, and that his circumstances, somewhat straitened latterly, especially by his first wife's debts, were beginning to improve.

Living was much cheaper, because his life was coherent: the most expensive luxury in his former manner of life, that is, the possibility of a complete change in it at any moment, Pierre had not now, and had no desire for. He felt that his manner of life was settled now once for all till death; that to change it was not in his power, and therefore that manner of life was cheaper.

With a beaming, smiling countenance, Pierre was unpacking his purchases.

'Look!' he said, unfolding a piece of material like a shopman. Natasha was sitting opposite him with her eldest girl on her knee, and she turned her sparkling eyes from her husband to what he was showing her.

'That's for Madame Byelov? Splendid.' She touched it to feel the goodness of the material. 'It must have been a rouble a yard?'

Pierre mentioned the price.

'Very dear,' said Natasha. 'Well, how pleased the children will be and *maman* too. Only you shouldn't have bought me this,' she added, unable to suppress a smile, as she admired the gold and pearl comb, of a pattern just then coming into fashion.

‘Addè kept on at me to buy it,’ said Pierre.

‘When shall I wear it?’ Natasha put it in her coil of hair. ‘It will do when I have to bring little Masha out; perhaps they will come in again then. Well, let us go in.’

And gathering up the presents, they went first into the nursery, and then in to see the countess.

The countess, as her habit was, was sitting playing patience with Madame Byelov when Pierre and Natasha went into the drawing-room with parcels under their arms.

The countess was by now over sixty. Her hair was completely grey, and she wore a cap that surrounded her whole face with a frill. Her face was wrinkled, her upper lip had sunk, and her eyes were dim.

After the deaths of her son and her husband that had followed so quickly on one another, she had felt herself a creature accidentally forgotten in this world, with no object and no interest in life. She ate and drank, slept and lay awake, but she did not live. Life gave her no impressions. She wanted nothing from life but peace, and that peace she could find only in death. But until death came to her she had to go on living—that is, using her vital forces. There was in the highest degree noticeable in her what may be observed in very small children and in very old people. No external aim could be seen in her existence; all that could be seen was the need to exercise her various capacities and propensities. She had to eat, to sleep, to think, to talk, to weep, to work, to get angry, and so on, simply because she had a stomach, a brain, muscles, nerves, and spleen. All this she did not at the promptings of any external motive, as people do in the full vigour of life, when the aim towards which they strive screens from our view that other aim of exercising their powers. She only talked because she needed to exercise her lungs and her tongue. She cried like a child, because she needed the physical relief of tears, and so on. What for people in their full vigour is a motive, with her was obviously a pretext.

Thus in the morning, especially if she had eaten anything too rich the night before, she sought an occasion for anger, and pitched on the first excuse—the deafness of Madame Byelov.

From the other end of the room she would begin to say something to her in a low voice.

'I fancy it is warmer to-day, my dear,' she would say in a whisper. And when Madame Byelov replied: 'To be sure, they have come,' she would mutter angrily: 'Mercy on us, how deaf and stupid she is!'

Another excuse was her snuff, which she fancied either too dry, or too moist, or badly pounded. After these outbursts of irritability, a bilious hue came into her face. And her maids knew by infallible tokens when Madame Byelov would be deaf again, and when her snuff would again be damp, and her face would again be yellow. Just as she had to exercise her spleen, she had sometimes to exercise her remaining faculties; and for thought the pretext was patience. When she wanted to cry, the subject of her tears was the late count. When she needed excitement, the subject was Nikolay and anxiety about his health. When she wanted to say something spiteful, the pretext was the Countess Marya. When she required exercise for her organs of speech—this was usually about seven o'clock, after she had had her after-dinner rest in a darkened room—then the pretext was found in repetition of anecdotes, always the same, and always to the same listeners.

The old countess's condition was understood by all the household, though no one ever spoke of it, and every possible effort was made by every one to satisfy her requirements. Only rarely a mournful half-smile passed between Nikolay, Pierre, Natasha, and Countess Marya that betrayed their comprehension of her condition.

But those glances said something else besides. They said that she had done her work in life already, that she was not all here in what was seen in her now, that they would all be the same, and that they were glad to give way to her, to restrain themselves for the sake of this poor creature, once so dear, once as full of life as they. *Memento mori*, said those glances.

Only quite heartless and stupid people and little children failed to understand this, and held themselves aloof from her.

XIII

WHEN Pierre and his wife came into the drawing-room, the countess happened to be in her customary condition of needing the mental exercise of a game of patience, and therefore,

although from habit she uttered the words, she always repeated on the return of Pierre or her son after absence: 'It was high time, high time, my dear boy; we have been expecting you a long while. Well, thank God, you are here.' And on the presents being given her, pronounced another stock phrase: 'It's not the gift that is precious, my dear. . . . Thank you for thinking of an old woman like me. . . .' It was evident that Pierre's entrance at that moment was unwelcome, because it interrupted her in dealing her cards. She finished her game of patience, and only then gave her attention to the presents. The presents for her consisted of a card-case of fine workmanship, a bright blue Sèvres cup with a lid and a picture of shepherdesses on it, and a gold snuff-box with the count's portrait on it, which Pierre had had executed by a miniature-painter in Petersburg. The countess had long wished to have this; but just now she had no inclination to weep, and so she looked unconcernedly at the portrait, and took more notice of the card-case.

'Thank you, my dear, you are a comfort to me,' she said, as she always did. 'But best of all, you have brought yourself back. It has been beyond everything; you must really scold your wife. She is like one possessed without you. She sees nothing, thinks of nothing,' she said as usual. 'Look, Anna Timofyevna,' she added, 'what a card-case my son has brought us.'

Madame Byelov admired the present, and was enchanted with the dress material.

Pierre, Natasha, Nikolay, Countess Marya, and Denisov had a great deal they wanted to talk about, which was not talked of before the old countess; not because anything was concealed from her, but simply because she had dropped so out of things, that if they had begun to talk freely before her they would have had to answer so many questions put by her at random, and to repeat so many things that had been repeated to her so many times already; to tell her that this person was dead and that person was married, which she could never remember. Yet they sat as usual at tea in the drawing-room, and Pierre answered the countess's quite superfluous questions, which were of no interest even to her, and told her that Prince Vassily was looking older, and that Countess Marya Alexeyevna sent her kind regards and remembrances, etc.

Such conversation, of no interest to any one, but inevitable, was kept up all tea-time. All the grown-up members of the family were gathered about the round tea-table with the samovar, at which Sonya presided. The children with their tutors and governesses had already had tea, and their voices could be heard in the next room. At tea every one sat in their own habitual places. Nikolay sat by the stove at a little table apart, where his tea was handed him. An old terrier bitch, with a perfectly grey face, Milka, the daughter of the first Milka, lay on a chair beside him. Denisov, with streaks of grey in his curly hair, moustaches, and whiskers, wearing his general's coat unbuttoned, sat beside Countess Marya. Pierre was sitting between his wife and the old countess. He was telling what he knew might interest the old lady and be intelligible to her. He talked of external social events and of the persons who had once made up the circle of the old countess's contemporaries, and had once been a real living circle of people, but were now for the most part scattered about the world, and, like her, living out their remnant of life, gleaning up the stray ears of what they had sown in life. But they, these contemporaries, seemed to the old countess to make up the only real world that was worth considering. By Pierre's eagerness, Natasha saw that his visit had been an interesting one, that he was longing to tell them about it, but dared not speak freely before the countess. Denisov, not being a member of the family, did not understand Pierre's circumspectness, and, moreover, being dissatisfied with the course of events, took a very great interest in all that was going forward at Petersburg. He was continually trying to get Pierre to tell him about the recent scandal about the Semyonovsky regiment, or about Araktcheev, or about the Bible Society. Pierre was sometimes led on into beginning to talk about those subjects, but Nikolay and Natasha always brought him back to the health of Prince Ivan and Countess Marya Antonovna.

'Well, what is all this idiocy, Gossner and Madame Tatarinov,' Denisov asked, 'is that still going on?'

'Going on?' said Pierre. 'Worse than ever. The Bible Society is now the whole government.'

'What is that, *mon cher ami*?' asked the old countess, who, having drunk her tea, was obviously seeking a pretext for ill-

humour after taking food. 'What are you saying about the government? I don't understand that.'

'Why, you know, *maman*,' put in Nikolay, who knew how to translate things into his mother's language. 'Prince Alexander Nikolaevitch Golitsin has founded a society, so he has great influence they say.'

'Araktcheev and Golitsin,' said Pierre incautiously, 'are practically the government now. And what a government! They see conspiracy in everything, they are afraid of everything.'

'What, Prince Alexander Nikolaevitch found fault with! He is a most estimable man. I used to meet him in old days at Marya Antonovna's,' said the countess in an aggrieved tone. And still more aggrieved by the general silence, she went on, 'Nowadays people find fault with every one. A Gospel Society, what harm is there in that?' and she got up (every-one rose too), and with a severe face sailed out to her table in the adjoining divan-room.

In the midst of the mournful silence that followed, they heard the sound of children's voices and laughter from the next room. There was evidently some joyful excitement afoot among the children.

'Finished, finished!' the gleeful shriek of little Natasha was heard above all the rest. Pierre exchanged glances with Countess Marya and Nikolay (Natasha he was looking at all the time), and he smiled happily.

'Delightful music!' he said.

'Anna Makarovna has finished her stocking,' said Countess Marya.

'Oh, I'm going to have a look at them,' said Pierre, jumping up. 'You know,' he said, stopping at the door, 'why it is I so particularly love that music—it is what first lets me know that all's well. As I came to-day, the nearer I got to home, the greater my panic. As I came into the vestibule, I heard Andryusha in peals of laughter, and then I knew all was well . . .'

'I know, I know that feeling,' Nikolay chimed in. 'I mustn't come—the stockings are a surprise in store for me.'

Pierre went in to the children, and the shrieks and laughter were louder than ever. 'Now, Anna Makarovna,' cried Pierre's voice, 'here in the middle of the room and at the word of

command—one, two, and when I say three, you stand here. You in my arms. Now, one, two . . .’ there was complete silence. ‘Three!’ and an enthusiastic roar of children’s voices rose in the room. ‘Two, two!’ cried the children.

They meant the two stockings, which, by a secret only known to her, Anna Makarovna used to knit on her needles at once. She always made a solemn ceremony of pulling one stocking out of the other in the presence of the children when the pair was finished.

XIV

Soon after this the children came in to say good-night. The children kissed every one, the tutors and governesses said good-night and went away. Dessalle alone remained with his pupil. The tutor whispered to his young charge to come downstairs.

‘No, M. Dessalle, I will ask my aunt for leave to stay,’ Nikolinka Bolkonsky answered, also in a whisper.

‘*Ma tante*, will you let me stay?’ said Nikolinka, going up to his aunt. His face was full of entreaty, excitement, and enthusiasm. Countess Marya looked at him and turned to Pierre.

‘When you are here, there is no tearing him away . . .’ she said.

‘I will bring him directly, M. Dessalle. Good-night,’ said Pierre, giving his hand to the Swiss tutor, and he turned smiling to Nikolinka. ‘We have not seen each other at all yet. Marie, how like he is growing,’ he added, turning to Countess Marya.

‘Like my father?’ said the boy, flushing crimson and looking up at Pierre with rapturous, shining eyes.

Pierre nodded to him, and went on with the conversation that had been interrupted by the children. Countess Marya had some canvas embroidery in her hands; Natasha sat with her eyes fixed on her husband. Nikolay and Denisov got up, asked for pipes, smoked, and took cups of tea from Sonya, still sitting with weary pertinacity at the samovar, and asked questions of Pierre. The curly-headed, delicate boy, with his shining eyes, sat unnoticed by any one in a corner. Turning the curly head and the slender neck above his laydown collar

to follow Pierre's movements, he trembled now and then, and murmured something to himself, evidently thrilled by some new and violent emotion.

The conversation turned on the scandals of the day in the higher government circles, a subject in which the majority of people usually find the chief interest of home politics. Denisov, who was dissatisfied with the government on account of his own disappointments in the service, heard with glee of all the follies, as he considered them, that were going on now in Petersburg, and made his comments on Pierre's words in harsh and in cutting phrases.

'In old days you had to be a German to be anybody, nowadays you have to dance with the Tatarinov woman and Madame Krüdner, to read . . . Eckartshausen, and the rest of that crew. Ugh! I would let good old Bonaparte loose again! He would knock all the nonsense out of them. Why, isn't it beyond everything to have given that fellow Schwartz the Semyonovsky regiment?' he shouted.

Though Nikolay had not Denisov's disposition to find everything amiss, he too thought it dignified and becoming to criticise the government, and he believed that the fact, that A. had been appointed minister of such a department, and B. had been made governor of such a province, and the Tsar had said this, and the minister had said that, were all matters of the greatest importance. And he thought it incumbent upon him to take an interest in the subject and to question Pierre about it. So the questions put by Nikolay and Denisov kept the conversation on the usual lines of gossip about the higher government circles.

But Natasha, who knew every thought and expression in her husband, saw that Pierre all the while wanted to lead the conversation into another channel, and to open his heart on his own idea, the idea which he had gone to Petersburg to consult his new friend Prince Fyodor about. She saw too that he could not lead up to this, and she came to the rescue with a question: How had he settled things with Prince Fyodor?

'What was that?' asked Nikolay.

'All the same thing over and over again,' said Pierre, looking about him. 'Every one sees that things are all going so wrong that they can't be endured, and that it's the duty of all honest men to oppose it to the utmost of their power.'

‘Why, what can honest men do?’ said Nikolay, frowning slightly. ‘What can be done?’

‘Why, this . . .’

‘Let us go into the study,’ said Nikolay.

Natasha, who had a long while been expecting to be fetched to her baby, heard the nurse calling her, and went off to the nursery. Countess Marya went with her. The men went to the study, and Nikolinka Bolkonsky stole in, unnoticed by his uncle, and sat down at the writing-table, in the dark by the window.

‘Well, what are you going to do?’ said Denisov.

‘Everlastingly these fantastic schemes,’ said Nikolay.

‘Well,’ Pierre began, not sitting down, but pacing the room, and coming to an occasional standstill, lisping and gesticulating rapidly as he talked. ‘This is the position of things in Petersburg: the Tsar lets everything go. He is entirely wrapped up in this mysticism’ (mysticism Pierre could not forgive in anybody now). ‘All he asks for is peace; and he can only get peace through these men of no faith and no conscience, who are stifling and destroying everything, Magnitsky and Arakhtchev, and *tutti quanti* . . . You will admit that if you did not look after your property yourself, and only asked for peace and quiet, the crueller your bailiff were, the more readily you would attain your object,’ he said, turning to Nikolay.

‘Well, but what is the drift of all this?’ said Nikolay.

‘Why, everything is going to ruin. Bribery in the law-courts, in the army nothing but coercion and drill: exile—people are being tortured, and enlightenment is suppressed. Everything youthful and honourable—they are crushing! Everybody sees that it can’t go on like this. The strain is too great, and the string must snap,’ said Pierre (as men always do say, looking into the working of any government so long as governments have existed). ‘I told them one thing in Petersburg.’

‘Told whom?’ asked Denisov.

‘Oh, you know whom,’ said Pierre, with a meaning look from under his brows, ‘Prince Pyodor and all of them. Zeal in educational and philanthropic work is all very good of course. Their object is excellent and all the rest of it; but in present circumstances what is wanted is something else.’

At that moment Nikolay noticed the presence of his nephew. His face fell; he went up to him.

‘Why are you here?’

‘Oh, let him be,’ said Pierre, taking hold of Nikolay’s arm; and he went on. ‘That’s not enough, I told them; something else is wanted now. While you stand waiting for the string to snap every moment; while every one is expecting the inevitable revolution, as many people as possible should join hands as closely as they can to withstand the general catastrophe. All the youth and energy is being drawn away and dissipated. One lured by women, another by honours, a third by display or money—they are all going over to the wrong side. As for independent, honest men, like you and me—there are none of them left. I say: enlarge the scope of the society: let the *mot d’ordre* be not loyalty only, but independence and action.’

Nikolay, leaving his nephew, had angrily moved out a chair, and sat down in it. As he listened to Pierre, he coughed in a dissatisfied way, and frowned more and more.

‘But action with what object?’ he cried. ‘And what attitude do you take up to the government?’

‘Why, the attitude of supporters! The society will perhaps not even be a secret one, if the government will allow it. So far from being hostile to the government, we are the real conservatives. It is a society of *gentlemen*, in the full significance of the word. It is simply to prevent Pugatchov from coming to massacre my children and yours, to prevent Arak-tcheev from transporting me to a military settlement, that we are joining hands, with the sole object of the common welfare and security.’

‘Yes; but it’s a secret society, and consequently a hostile and mischievous society, which can only lead to evil.’

‘Why so? Did the *Tugend-bund* which saved Europe (people did not yet venture to believe that Russia had saved Europe) lead to evil? A *Tugend-bund* it is, an alliance of virtue; it is love and mutual help; it is what Christ preached on the cross . . .’

Natasha, coming into the room in the middle of the conversation, looked joyfully at her husband. She was not rejoicing in what he was saying. It did not interest her indeed, because it seemed to her that it was all so excessively simple, and

that she had known it long ago. She fancied this, because she knew all that it sprang from—all Pierre's soul. But she was glad looking at his eager, enthusiastic figure.

Pierre was watched with even more rapturous gladness by the boy with the slender neck in the laydown collar, who had been forgotten by all of them. Every word Pierre uttered set his heart in a glow, and his fingers moving nervously, he unconsciously picked up and broke to pieces the sticks of sealing-wax and pens on his uncle's table.

'It's not at all what you imagine, but just such a society as the German *Tugend-bund* is what I propose.'

'Well, my boy, that's all very well for the sausage-eaters—a *Tugend-bund*—but I don't understand it, and I can't even pronounce it,' Denisov's loud, positive voice broke in. 'Everything's rotten and corrupt; I agree there; only your *Tugend-bund* I don't understand, but if one is dissatisfied,—a *bunt* now' (i.e. riot or mutiny), '*je suis votre homme!*'

Pierre smiled, Natasha laughed; but Nikolay knitted his brows more than ever, and began arguing with Pierre that no revolution was to be expected, and that the danger he talked of had no existence but in his imagination. Pierre maintained his view, and as his intellectual faculties were keener and more resourceful, Nikolay was soon at a loss for an answer. This angered him still more, as in his heart he felt convinced, not by reasoning, but by something stronger than reasoning, of the indubitable truth of his own view.

'Well, let me tell you,' he said, getting up and nervously setting his pipe down in the corner, and then flinging it away; 'I can't prove it you. You say everything is all rotten, and there will be a revolution; I don't see it; but you say our oath of allegiance is a conditional thing, and as to that, let me tell you, you are my greatest friend, you know that, but you make a secret society, you begin working against the government—whatever it may be, I know it's my duty to obey it. And if Arakhtcheev bids me march against you with a squadron and cut you down, I shan't hesitate for a second, I shall go. And then you may think what you like about it.'

An awkward silence followed these words. Natasha was the first to break it by defending her husband and attacking her brother. Her defence was weak and clumsy. But it attained her object. The conversation was taken up again, and no

longer in the unpleasantly hostile tone in which Nikolay's last words had been spoken.

When they all got up to go in to supper, Nikolinka Bolkonsky went up to Pierre with a pale face and shining, luminous eyes.

'Uncle Pierre . . . you . . . no . . . If papa had been alive . . . he would have been on your side?' he asked.

Pierre saw in a flash all the original, complicated and violent travail of thought and feeling that must have been going on independently in this boy during the conversation. And recalling all he had been saying, he felt vexed that the boy should have heard him. He had to answer him, however.

'I believe he would,' he said reluctantly, and he went out of the study.

The boy looked down, and then for the first time seemed to become aware of the havoc he had been making on the writing-table. He flushed hotly and went up to Nikolay.

'Uncle, forgive me; I did it—not on purpose,' he said, pointing to the fragments of sealing-wax and pens.

Nikolay bounded up angrily. 'Very good, very good,' he said, throwing the bits of pens and sealing-wax under the table. And with evident effort mastering his fury, he turned away from him.

'You ought not to have been here at all,' he said.

XV

At supper no more was said of politics and societies, but a conversation turned on the subject most agreeable to Nikolay—reminiscences of 1812. Denisov started the talk, and Pierre was particularly cordial and amusing. And the party broke up on the friendliest terms. Nikolay, after undressing in his study, and giving instructions to his steward, who was awaiting him, went in his dressing-gown to his bedroom, and found his wife still at her writing-table: she was writing something.

'What are you writing, Marie?' asked Nikolay. Countess Marya flushed. She was afraid that what she was writing would not be understood and approved by her husband.

She would have liked to conceal what she was writing from

him, and at the same time she was glad he had caught her, and she had to tell him.

'It's my diary, Nikolay,' she said, handing him a blue note-book, filled with her firm, bold handwriting.

'A diary!' . . . said Nikolay, with a shade of mockery, and he took the note-book. He saw written in French:

'*December 4.*—Andryusha' (their elder boy) 'would not be dressed when he waked up this morning, and Mademoiselle Louise sent for me. He was naughty and obstinate. I tried threatening him, but he only got more ill-tempered. Then I undertook to manage him, left him, and helped nurse get the other children up, and told him I did not love him. For a long while he was quiet, as though he were surprised. Then he rushed out to me in his night-shirt, and sobbed so that I could not soothe him for a long while. It was clear that what distressed him most was having grieved me. Then, when I gave him his report in the evening, he cried piteously again as he kissed me. One can do anything with him by tenderness.'

'What is his report?' asked Nikolay.

'I have begun giving the elder ones little marks in the evening of how they have behaved.'

Nikolay glanced at the luminous eyes watching him, and went on turning over, and read the diary. Everything in the children's lives was noted down in it that seemed to the mother of interest as showing the character of the children, or leading to general conclusions as to methods of bringing them up. It consisted mostly of the most trifling details; but they did not seem so either to the mother or the father, as he now, for the first time, read this record of his children's lives. On the 5th of December there was the note:

'Mitya was naughty at table. Papa said he should have no pudding. He had none; but he looked so miserably and greedily at the others while they were eating. I believe that punishing them by depriving them of sweet things only develops greediness. Must tell Nikolay.'

Nikolay put the book down and looked at his wife. The luminous eyes looked at him doubtfully, to see whether he approved or not. There could be no doubt of Nikolay's approval, of his enthusiastic admiration of his wife.

Perhaps there was no need to do it so pedantically; perhaps

there was no need of it at all, thought Nikolay; but this untiring, perpetual spiritual effort, directed only at the children's moral welfare, enchanted him. If Nikolay could have analysed his feelings, he would have found that the very groundwork of his steady and tender love and pride in his wife was always this feeling of awe at her spirituality, at that elevated moral world that he could hardly enter, in which his wife always lived.

He was proud that she was so clever and so good, recognising his own insignificance beside her in the spiritual world, and he rejoiced the more that she, with her soul, not only belonged to him, but was a part of his very self.

'I quite, quite approve, my darling!' he said, with a significant air. 'And,' after a brief pause, he added, 'And I have behaved badly to-day. You were not in the study. Pierre and I were arguing, and I lost my temper. I couldn't help it. He is such a child. I don't know what would become of him if Natasha didn't keep him at her apron-strings. Can you imagine what he went to Petersburg about? . . . They have made a . . .'

'Yes, I know,' said Countess Marya. 'Natasha told me.'

'Oh, well, you know, then,' Nikolay went on, getting hot at the mere recollection of the discussion. 'He wants to persuade me that it's the duty of every honest man to work against the government when one's sworn allegiance and duty. . . . I am sorry you were not there. As it was, they all fell upon me, Denisov, and Natasha, too. . . . Natasha is too amusing. We know she twists him round her little finger, but when it comes to discussion—she hasn't an idea to call her own—she simply repeats his words,' added Nikolay, yielding to that irresistible impulse that tempts one to criticise one's nearest and dearest. Nikolay was unaware that what he was saying of Natasha might be said word for word of himself in relation to his wife.

'Yes, I have noticed that,' said Countess Marya.

'When I told him that duty and sworn allegiance come before everything, he began arguing God knows what. It was a pity you were not there. What would you have said?'

'To my thinking, you were quite right. I told Natasha so. Pierre says that every one is suffering, and being ill-treated and corrupted, and that it's our duty to help our neighbours. Of course, he is right,' said Countess Marya; 'but he forgets that we have other nearer duties, which God Himself has

marked out for us, and that we may run risks for ourselves, but not for our children.'

'Yes, yes, that's just what I told him,' cried Nikolay, who actually fancied he had said just that. 'And they had all their say out about loving one's neighbour, and Christianity, and all the rest of it, before Nikolinka, who had slipped in there, and was pulling all my things to pieces.'

'Ah, do you know, Nikolay, I am so often worried about Nikolinka,' said Countess Marya. 'He is such an exceptional boy. And I am afraid I neglect him for my own. All of us have our children; we all have our own ties; while he has nobody. He is always alone with his thoughts.'

'Well, I don't think you have anything to reproach yourself with on his account. Everything the fondest mother could do for her son you have done, and are doing, for him. And of course I am glad you do. He is a splendid boy, splendid! This evening he was lost in a sort of dream listening to Pierre. And only fancy, we got up to go into supper. I look; and there he has broken everything on my table to fragments, and he told me of it at once. I have never known him tell a fib. He's a splendid boy!' repeated Nikolay, who did not in his heart like Nikolinka, but always felt moved to acknowledge that he was a splendid fellow.

'Still I am not the same as a mother,' said Countess Marya. 'I feel that it's not the same, and it worries me. He's a wonderful boy; but I am awfully afraid for him. Companionship will be good for him.'

'Oh, well, it's not for long; next summer I shall take him to Petersburg,' said Nikolay. 'Yes, Pierre always was, and always will be, a dreamer,' he went on, returning to the discussion in the study, which had evidently worked on his feelings. 'Why, what concern is all that of mine—Arakcheev's misdoings, and all the rest of it—what concern was it of mine, when at the time of our marriage I had so many debts that they were going to put me in prison, and a mother who couldn't see it or understand it. And then you, and the children, and my work. It's not for my own pleasure I am from morning to night looking after the men, or in the counting-house. No, I know I must work to comfort my mother, repay you, and not leave my children in beggary, as I was left myself.'

Countess Marya wanted to tell him that man does not live by bread alone; that he attached too much importance to this *work*. But she knew that she must not say this, and that it would be useless. She only took his hand and kissed it. He accepted this gesture on his wife's part as a sign of assent and approval of his words, and after a few moments of silent thought he went on thinking aloud.

'Do you know, Marie,' he said, 'Ilya Mitrofanitch' (this was a steward of his) 'was here to-day from the Tambov estate, and he tells me they will give eighty thousand for the forest.' And with an eager face Nikolay began talking of the possibility of buying Otradnoe back within a very short time. 'Another ten years of life, and I shall leave the children . . . in a capital position.'

Countess Marya listened to her husband, and understood all he said to her. She knew that when he was thus thinking aloud, he would sometimes ask what he had been saying, and was vexed when he noticed she had been thinking of something else. But she had to make a great effort to attend, because she did not feel the slightest interest in what he was saying to her. She looked at him, and though she would not exactly think of other things, her feelings were elsewhere. She felt a submissive, tender love for this man, who could never understand all that she understood; and she seemed, for that very reason, to love him the more, with a shade of passionate tenderness. Apart from that feeling, which absorbed her entirely, and prevented her from following the details of her husband's plans, thoughts kept floating through her brain that had nothing in common with what he was saying. She thought of her nephew (what her husband had said of his excitement over Pierre's talk had made a great impression on her), and various traits of his tender, sensitive character rose to her mind; and while she thought of her nephew, she thought, too, of her own children. She did not compare her nephew with her own children, but she compared her own feeling for him, and her feeling for her children, and felt, with sorrow, that in her feeling for Nikolinka there was something wanting.

Sometimes the idea had occurred to her that this difference was due to his age; but she felt guilty towards him, and in her soul vowed to amend, and to do the impossible, that is, in

this life, to love her husband, and her children, and Nikolinka, and all her fellow-creatures, as Christ loved men. Countess Marya's soul was always striving towards the infinite, the eternal, and the perfect, and so she could never be at peace. A stern expression came into her face from that hidden, lofty suffering of the spirit, weighed down by the flesh. Nikolay gazed at her. 'My God! What will become of us, if she dies, as I dread, when she looks like that?' he thought, and standing before the holy images, he began to repeat his evening prayer.

XVI

NATASHA, as soon as she was alone with her husband, had begun talking too, as only husband and wife can talk, that is, understanding and communicating their thoughts to each other, with extraordinary clearness and rapidity, by a quite peculiar method opposed to all the rules of logic, without the aid of premises, deductions, and conclusions. Natasha was so used to talking to her husband in this fashion that a logical sequence of thought on Pierre's part was to her an infallible symptom of something being out of tune between them. When he began arguing, talking reasonably and calmly, and when she was led on by his example into doing the same, she knew it would infallibly lead to a quarrel.

From the moment they were alone together and Natasha, with wide-open, happy eyes, crept softly up to him and suddenly, swiftly seizing his head, pressed it to her bosom, saying, 'Now you're all mine, mine! You shan't escape!' that conversation began that contravened every rule of logic, especially because they talked of several different subjects at once. This discussion of all sorts of things at once, far from hindering clearness of comprehension, was the surest token that they understood one another fully.

As in a dream everything is uncertain, meaningless, and contradictory except the feeling that directs the dream, so in this communion of ideas, apart from every law of reason, what is clear and consecutive is not what is said, but the feeling that prompts the words.

Natasha talked to Pierre of the daily round of existence at her brother's; told him how she had suffered and been half-dead without him; and that she was fonder of Marie than ever, and Marie was better in every way than she was. In saying this Natasha was quite sincere in acknowledging Marie's superiority, but at the same time she expected Pierre to prefer her to Marie and all other women, and now, especially after he had been seeing a great many women in Petersburg, to tell her so anew. In response to Natasha's words, Pierre told her how intolerable he had found the evening parties and dinners with ladies in Petersburg.

'I have quite lost the art of talking to ladies,' he said; 'it was horribly tiresome. Especially as I was so busy.'

Natasha looked intently at him, and went on: 'Marie, now she is wonderful!' she said. 'The insight she has into children. She seems to see straight into their souls. Yesterday, for instance, Mitenka was naughty . . .'

'And isn't he like his father?' Pierre put in.

Natasha knew why he made this remark about Mitenka's likeness to Nikolay. He disliked the thought of his dispute with his brother-in-law, and was longing to hear what she thought about it.

'It's a weakness of Nikolay's, that if anything is not generally accepted, he will never agree with it. And I see that that's just what you value to *ouvrir une carrière*,' she said, repeating a phrase Pierre had once uttered.

'No, the real thing is that to Nikolay,' said Pierre, 'thoughts and ideas are an amusement, almost a pastime. Here he's forming a library and has made it a rule not to buy a new book till he has read through the last he has bought—Sismondi and Rousseau and Montesquieu,' Pierre added with a smile. 'You know how I——,' he was beginning to soften his criticism; but Natasha interrupted, giving him thereby to understand that that was not necessary.

'So you say ideas to him are not serious . . .'

'Yes, and to me nothing else is serious. All the while I was in Petersburg, I seemed to be seeing every one in a dream. When I am absorbed by an idea, nothing else is serious.'

'Oh, what a pity I didn't see your meeting with the children,' said Natasha. 'Which was the most pleased? Iiza, of course?'

'Yes,' said Pierre, and he went on with what interested him. 'Nikolay says we ought not to think. But I can't help it. To say nothing of the fact (I can say so to you) that in Petersburg I felt that the whole thing would go to pieces without me, every one pulled his own way. But I succeeded in bringing them all together; and then my idea is so clear and simple. I don't say we ought to work against so and so. We may be mistaken. But I say: let those join hands who care for the good cause, and let our one standard be energy and honesty. Prince Sergey is a capital fellow, and clever.'

Natasha would have had no doubt that Pierre's idea was a grand idea, but that one thing troubled her. It was his being her husband. 'Is it possible that a man of such value, of such importance to society, is at the same time my husband? How can it have happened?' She wanted to express this doubt to him. 'Who are the persons who could decide positively whether he is so much cleverer than all of them?' she wondered, and she went over in imagination the people who were very much respected by Pierre. There was nobody whom, to judge by his own account, he had respected so much as Platon Karataev.

'Do you know what I am thinking about?' she said. 'About Platon Karataev. What would he have said? Would he have approved of you now?'

Pierre was not in the least surprised at this question. He understood the connection of his wife's ideas.

'Platon Karataev?' he said, and he pondered, evidently trying sincerely to picture what Karataev's judgment would have been on the subject. 'He would not have understood, and yet, perhaps, he would.'

'I like you awfully!' said Natasha all at once. 'Awfully! awfully!'

'No, he wouldn't have approved,' said Pierre, musing. 'What he would have approved of is our home life. He did so like to see seamliness, happiness, peace in everything, and I could have shown him all of us with pride. You talk about separation. But you would not believe what a special feeling I have for you after separation . . .'

'And, besides, . . .'

Natasha was beginning.

'No, not so. I never leave off loving you. And one

couldn't love more; but it's something special. . . . ' He did not finish, because their eyes meeting said the rest.

'What nonsense,' said Natasha suddenly, 'it all is about the honeymoon and that the greatest happiness is at first. On the contrary, now is much the best. If only you wouldn't go away. Do you remember how we used to quarrel? And I was always in the wrong. It was always my doing. And what we quarrelled about—I don't remember even.'

'Always the same thing,' said Pierre smiling. 'Jea . . .'

'Don't say it, I can't bear it,' cried Natasha, and a cold, vindictive light gleamed in her eyes. 'Did you see her?' she added after a pause.

'No; and if I had, I shouldn't have known her.'

They were silent.

'Oh! do you know, when you were talking in the study, I was looking at you,' said Natasha, obviously trying to drive away the cloud that had come between them. 'And do you know you are as like him as two drops of water, like the boy.' That was what she called her baby son. 'Ah, it's time I went to him. . . . But I am sorry to go away.'

They were both silent for some seconds. Then all at once, at the same moment, they turned to each other and began talking. Pierre was beginning with self-satisfaction and enthusiasm, Natasha with a soft, happy smile. Interrupting each other, both stopped, waiting for the other to go on.

'No, what is it? Tell me, tell me.'

'No, you tell me, it wasn't anything, only nonsense,' said Natasha.

Pierre said what he had been going to say. It was the sequel to his complacent reflections on his success in Petersburg. It seemed to him at that moment that he was destined to give a new direction to the progress of the whole of Russian society and of the whole world.

'I only meant to say that all ideas that have immense results are always simple. All my idea really is that if vicious people are united and form a power, honest men must do the same. It's so simple, you see.'

'Yes.'

'But what were you going to say?'

'Oh, nothing, nonsense.'

'No, say it though.'

'Oh, nothing, only silly nonsense,' said Natasha, breaking into a more beaming smile than ever. 'I was only going to tell you about Petya. Nurse came up to take him from me to-day, he laughed and puckered up his face and squeezed up to me—I suppose he thought he was hiding. He's awfully sweet. . . . There he is crying. Well, good-bye!' and she ran out of the room.

Meanwhile, below in Nikolinka Bolkonsky's bedroom a lamp was burning as usual (the boy was afraid of the dark and could not be cured of this weakness). Dessalle was asleep with his head high on his four pillows, and his Roman nose gave forth rhythmic sounds of snoring. Nikolinka had just waked up in a cold sweat, and was sitting up in bed, gazing with wide-open eyes straight before him. He had been waked by a fearful dream. In his dream his Uncle Pierre and he in helmets, such as appeared in the illustrations in his Plutarch, were marching at the head of an immense army. This army was made up of slanting, white threads that filled the air like those spider-webs that float in autumn and that Dessalle used to call *le fil de la Vierge*. Ahead of them was glory, which was something like those threads too, only somewhat more opaque. They—he and Pierre—were flying lightly and happily nearer and nearer to their goal. All at once the threads that moved them seemed to grow weak and tangled; and it was all difficult. And Uncle Nikolay stood before them in a stern and menacing attitude.

'Have you done this?' he said, pointing to broken pens and sticks of sealing-wax. 'I did love you, but Arakcheev has bidden me, and I will kill the first that moves forward.'

Nikolinka looked round for Pierre; but Pierre was not there. Instead of Pierre, there was his father—Prince Andrey—and his father had no shape or form, but he was there; and seeing him, Nikolinka felt the weakness of love; he felt powerless, limp, and relaxed. His father caressed him and pitied him, but his Uncle Nikolay was moving down upon them, coming closer and closer. A great horror came over Nikolinka, and he waked up.

'My father!' he thought. (Although there were two very good portraits of Prince Andrey in the house, Nikolinka never thought of his father in human form.) 'My father has been with me, and has caressed me. He approved of me; he

approved of Uncle Pierre. Whatever he might tell me, I would do it. Mucius Scaevola burnt his hand. But why should not the same sort of thing happen in my life? I know they want me to study. And I am going to study. But some day I shall have finished, and then I will act. One thing only I pray God for, that the same sort of thing may happen with me as with Plutarch's men, and I will act in the same way. I will do more. Every one shall know of me, shall love me, and admire me.' And all at once Nikolinka felt his breast heaving with sobs, and he burst into tears.

'Are you ill?' he heard Dessalle's voice.

'No,' answered Nikolinka, and he lay back on his pillow. 'How good and kind he is; I love him!' He thought of Dessalle. 'But Uncle Pierre! Oh, what a wonderful man! And my father? Father! Father! Yes, I will do something that even *he* would be content with . . .'

PART II

I

THE subject of history is the life of peoples and of humanity. To catch and pin down in words—that is, to describe directly the life, not only of humanity, but even of a single people, appears to be impossible.

All the ancient historians employed the same method for describing and catching what is seemingly elusive—that is, the life of a people. They described the career of individual persons ruling peoples; and their activity was to them an expression of the activity of the whole people.

The questions: In what way individual persons made nations act in accordance with their will, and by what the will of those individuals themselves was controlled, the ancients answered, By the will of God; which in the first case made the nation subject to the will of one chosen person, and, in the second, guided the will of that chosen monarch to the ordained end.

For the ancients these questions were solved by faith in the immediate participation of the Deity in the affairs of mankind.

Modern history has theoretically rejected both those positions. One would have thought that rejecting the convictions of the ancients of men's subjection to the Deity, and of a defined goal to which nations are led, modern history should have studied, not the manifestations of power, but the causes that go to its formation. But modern history has not done that. While in theory rejecting the views of the ancients, it follows them in practice.

Instead of men endowed with divine authority and directly led by the will of the Deity, modern history has set up either heroes, endowed with extraordinary, superhuman powers, or

simply men of the most varied characteristics, from monarchs to journalist, who lead the masses. Instead of the old aim, the will of the Deity, that to the old historians seemed the end of the movements of peoples, such as the Gauls, the Greeks, and the Romans, modern history has advanced aims of its own—the welfare of the French, the German, or the English people, or its highest pitch of generalisation, the civilisation of all humanity, by which is usually meant the peoples inhabiting a small, north-western corner of the great mother-earth.

Modern history has rejected the faiths of the ancients, without putting any new conviction in their place; and the logic of the position has forced the historians, leaving behind them the rejected, divine right of kings and fate of the ancients, to come back by a different path to the same point again: to the recognition, that is (1), that peoples are led by individual persons; and (2) that there is a certain goal towards which humanity and the peoples constituting it are moving.

In all the works of the more modern historians, from Gibbon to Buckle, in spite of their apparent differences and the apparent novelty of their views, these two old inevitable positions lie at the basis of the argument.

In the first place the historian describes the conduct of separate persons who, in his opinion, lead humanity (one regards as such only monarchs, military generals, and ministers of state; another includes besides, monarchs, orators, scientific men, reformers, philosophers, and poets). Secondly, the goal towards which humanity is being led is known to the historian. To one this goal is the greatness of the Roman, or the Spanish, or the French state; for another, it is freedom, equality, a certain sort of civilisation in a little corner of the world called Europe.

In 1789 there was a ferment in Paris: it grew and spread, and found expression in the movement of peoples from west to east. Several times that movement is made to the east, and comes into collision with a counter-movement from east westwards. In the year 1812 it reaches its furthest limit, Moscow, and then, with a remarkable symmetry, the counter-movement follows from east to west; drawing with it, like the first movement, the peoples of Central Europe. The counter-movement reaches the starting-point of the first movement—Paris—and subsides.

During this period of twenty years an immense number of fields are not tilled; houses are burned; trade changes its direction; millions of men grow poor and grow rich, and change their habitations; and millions of Christians, professing the law of love, murder one another.

What does all this mean? What did all this proceed from? What induced these people to burn houses and to murder their fellow-creatures? What were the causes of these events? What force compelled men to act in this fashion? These are the involuntary and most legitimate questions that, in all good faith, humanity puts to itself when it stumbles on memorials and traditions of that past age of restlessness.

To answer these questions the common-sense of humanity turns to the science of history, the object of which is the self-knowledge of nations and of humanity.

Had history retained the view of the ancients, it would have said: The Deity, to reward or to punish His people, gave Napoleon power, and guided his will for the attainment of His own divine ends. And that answer would have been complete and clear. One might believe or disbelieve in the divine significance of Napoleon. For one who believed in it, all the history of that period would have been comprehensible, and there would have been nothing contradictory in it.

But modern history cannot answer in that way. Science does not accept the view of the ancients as to the direct participation of the Deity in the affairs of mankind, and therefore must give other answers.

Modern history, in answer to these questions, says: 'You want to know what this movement means, what it arose from, and what force produced these events? Listen.

'Louis xiv. was a very haughty and self-willed man; he had such and such mistresses, and such and such ministers, and he governed France badly. Louis's successors, too, were weak men, and they, too, governed France badly. And they had such and such favourites, and such and such mistresses. Moreover, there were certain men writing books at this period. At the end of the eighteenth century there were some two dozen men in Paris who began to talk all about men being equal and free. This led people all over France to fall to hewing and hacking at each other. These people killed the king and a great many more. At that time there was in

France a man of genius—Napoleon. He conquered every one everywhere, that is, he killed a great many people, because he was a very great genius. And for some reason he went to kill the Africans; and killed them so well, and was so cunning and clever, that on returning to France he bade every one obey him. And they all did obey him. After being made Emperor he went to kill people in Italy, Austria, and Prussia. And there, too, he killed a great many. In Russia there was an Emperor, Alexander, who was resolved to re-establish order in Europe, and so made war with Napoleon. But in 1807 he suddenly made friends with him, and in 1811 he quarrelled again, and again they began killing a great many people. And Napoleon took six hundred thousand men into Russia, and conquered Moscow, and then he suddenly ran away out of Moscow, and then the Emperor Alexander, aided by the counsels of Stein and others, united Europe for defence against the destroyer of her peace. All Napoleon's allies suddenly became his enemies; and the united army advanced against the fresh troops raised by Napoleon. The allies vanquished Napoleon; entered Paris; forced Napoleon to abdicate, and sent him to the island of Elba, not depriving him, however, of the dignity of Emperor, showing him, in fact, every respect, although five years before, and one year later, he was regarded by every one as a brigand outside the pale of the law. And Louis xviii., who, till then, had been a laughing-stock to the French and the allies, began to reign. Napoleon shed tears before the Old Guard, abdicated the throne, and went into exile. Then the subtle, political people and diplomatists (conspicuous among them Talleyrand, who succeeded in sitting down in a particular chair before any one else, and thereby extended the frontiers of France) had conversations together at Vienna, and by these conversations made nations happy or unhappy. All at once the diplomatists and monarchs all but quarrelled; they were on the point of again commanding their armies to kill one another; but at that time Napoleon entered France with a battalion, and the French, who had been hating him, at once submitted to him. But the allied monarchs were angry at this, and again went to war with the French. And the genius, Napoleon, was conquered; and suddenly recognising that he was a brigand, they took him to the island of St. Helena. And on that rock the exile, parted from the friends of his

heart, and from his beloved France, died a lingering death, and bequeathed all his great deeds to posterity. And in Europe the reaction followed, and all the sovereigns began oppressing their subjects again.'

It would be quite a mistake to suppose that this is mockery—a caricature of historical descriptions. On the contrary, it is a softened-down picture of the contradictory and random answers, that are no answers, given by *all* history, from the compilers of memoirs and of histories of separate states to general histories, and the new sort of histories of the *culture* of that period.

What is strange and comic in these answers is due to the fact that modern history is like a deaf man answering questions which no one has asked him.

If the aim of history is the description of the movement of humanity and of nations, the first question which must be answered, or all the rest remains unintelligible, is the following: What force moves nations? To meet this question modern history carefully relates that Napoleon was a very great genius, and that Louis xiv. was very haughty, or that certain writers wrote certain books.

All this may very well be so, and humanity is ready to acquiesce in it; but it is not what it asks about. All that might be very interesting if we recognised a divine power, based on itself and always alike, guiding its peoples through Napoleons, Louis, and writers; but we do not acknowledge such a power, and therefore before talking about Napoleons, and Louis, and great writers, we must show the connection existing between those persons and the movement of the nations. If another force is put in the place of the divine power, then it should be explained what that force consists of, since it is precisely in that force that the whole interest of history lies.

History seems to assume that this force is taken for granted of itself, and is known to every one. But in despite of every desire to admit this new force as known, any one who reads through very many historical works cannot but doubt whether this new force, so differently understood by the historians themselves, is perfectly well known to every one.

II

What is the force that moves nations?

Biographical historians, and historians writing of separate nations, understand this force as a power residing in heroes and sovereigns. According to their narratives, the events were entirely due to the wills of Napoleons, of Alexanders, or, generally speaking, of those persons who form the subject of historical memoirs. The answers given by historians of this class to the question as to the force which brings about events are satisfactory, but only so long as there is only one historian for any event. But as soon as historians of different views and different nationalities begin describing the same event, the answers given by them immediately lose all their value, as this force is understood by them, not only differently, but often in absolutely opposite ways. One historian asserts that an event is due to the power of Napoleon; another maintains that it is produced by the power of Alexander; a third ascribes it to the influence of some third person. Moreover, historians of this class contradict one another even in their explanation of the force on which the influence of the same person is based. Thiers, a Bonapartist, says that Napoleon's power rested on his virtue and his genius; Lanfrey, a Republican, declares that it rested on his duplicity and deception of the people. So that historians of this class, mutually destroying each other's position, at the same time destroy the conception of the force producing events, and give no answer to the essential question of history.

Writers of universal history, who have to deal with all the nations at once, appear to recognise the incorrectness of the views of historians of separate countries as to the force that produces events. They do not recognise this force as a power pertaining to heroes and sovereigns, but regard it as the resultant of many forces working in different directions. In describing a war or the subjugation of a people, the writer of general history seeks the cause of the event, not in the power of one person, but in the mutual action on one another of many persons connected with the event.

The power of historical personages conceived as the product

of several forces, according to this view, can hardly, one would have supposed, be regarded as a self-sufficient force independently producing events. Yet writers of general history do in the great majority of cases employ the conception of power again as a self-sufficient force producing events and standing in the relation of cause to them. According to their exposition now the historical personage is the product of his time, and his power is only the product of various forces, now his power is the force producing events. Gervinus, Schlosser, for instance, and others, in one place, explain that Napoleon is the product of the Revolution, of the ideas of 1789, and so on; and in another plainly state that the campaign of 1812 and other events not to their liking are simply the work of Napoleon's wrongly directed will, and that the very ideas of 1789 were arrested in their development by Napoleon's arbitrary rule. The ideas of the Revolution, the general temper of the age produced Napoleon's power. The power of Napoleon suppressed the ideas of the Revolution and the general temper of the age.

This strange inconsistency is not an accidental one. It confronts us at every turn, and, in fact, whole works upon universal history are made up of consecutive series of such inconsistencies. This inconsistency is due to the fact that after taking a few steps along the road of analysis, these historians have stopped short halfway.

To find the component forces that make up the composite or resultant force, it is essential that the sum of the component parts should equal the resultant. This condition is never observed by historical writers, and consequently, to explain the resultant force, they must inevitably admit, in addition to those insufficient contributory forces, some further unexplained force that affects also the resultant action.

The historian describing the campaign of 1813, or the restoration of the Bourbons, says bluntly that these events were produced by the will of Alexander. But the philosophic historian Gervinus, controverting the view of the special historian of those events, seeks to prove that the campaign of 1813 and the restoration of the Bourbons was due not only to Alexander, but also to the work of Stein, Metternich, Madame de Staël, Talleyrand, Fichte, Chateaubriand, and others. The historian obviously analyses the power of Alex-

ander into component forces : Talleyrand, Chateaubriand, and so on, and the sum of these component forces, that is, the effect on one another of Chateaubriand, Talleyrand, Madame de Staël, and others is obviously not equal to the resultant effect, that is, the phenomenon of millions of Frenchmen submitting to the Bourbons. Such and such words being said to one another by Chateaubriand, Madame de Staël, and others, only affects their relation to one another, and does not account for the submission of millions. And therefore to explain how the submission of millions followed from their relation to one another, that is, how from component forces equal to a given quantity A, there followed a resultant equal to a thousand times A, the historian is inevitably bound to admit that force of power, which he has renounced, accepting it in the resultant force, that is, he is obliged to admit an unexplained force that acts on the resultant of those components. And this is just what the philosophic historians do. And consequently they not only contradict the writers of historical memoirs, but also contradict themselves.

Country people who have no clear idea of the cause of rain say, 'The wind has blown away the rain, or the wind is blowing up for rain, according as they are in want of rain or of fair weather. In the same way, philosophic historians at times, when they wish it to be so, when it fits in with their theory, say that power is the result of events; and at times, when they want to prove something else, they say power produces the events.

A third class of historians, the writers of the so-called history of culture, following on the lines laid down by the writers of universal history who sometimes accept writers and ladies as forces producing events, yet understand that force quite differently. They see that force in so-called culture, in intellectual activity. The historians of culture are quite consistent as regards their prototypes—the writers of universal history—for if historical events can be explained by certain persons having said certain things to one another, why not explain them by certain persons having written certain books? Out of all the immense number of tokens that accompany every living phenomenon, these historians select the symptom of intellectual activity, and assert that this symptom is the cause. But in spite of all their endeavours to prove that the cause

of events lies in intellectual activity, it is only by a great stretch that one can agree that there is anything in common between intellectual activity and the movement of peoples. And it is altogether impossible to admit that intellectual activity has guided the actions of men, for such phenomena as the cruel murders of the French Revolution, resulting from the doctrine of the equality of man, and the most wicked wars and massacres arising from the Gospel of love, do not confirm this hypothesis.

But even admitting that all the cunningly woven arguments with which these histories abound are correct, admitting that nations are governed by some indefinite force called an *idea*—the essential question of history still remains unanswered; or to the power of monarchs and the influence of counsellors and other persons, introduced by the philosophic historian, another new force is now joined—the *idea*, the connection of which with the masses demands explanation. One can understand that Napoleon had power and so an event came to pass; with some effort one can even conceive that Napoleon together with other influences was the cause of an event. But in what fashion a book, *Le Contrat Social*, led the French to hack each other to pieces cannot be understood without an explanation of the causal connection of this new force with the event.

There undoubtedly exists a connection between all the people living at one time, and so it is possible to find some sort of connection between the intellectual activity of men and their historical movements, just as one may find a connection between the movements of humanity and commerce, handicrafts, gardening, and anything you like. But why intellectual activity should be conceived of by the historians of culture as the cause or the expression of a whole historical movement, it is hard to understand. Historians can only be led to such a conclusion by the following considerations: (1) That history is written by learned men; and so it is natural and agreeable to them to believe that the pursuit of their calling is the basis of the movement of the whole of humanity, just as a similar belief would be natural and agreeable to merchants, agriculturists, or soldiers (such a belief on their part does not find expression simply because merchants and soldiers don't write history); and (2) that spiritual activity, enlightenment, civilisation, cul-

ture, ideas are all vague, indefinite conceptions, under cover of which they can conveniently use phrases having a less definite signification, and so easily brought under any theory.

But to say nothing of the inner dignity of histories of this kind (possibly they are of use for some one or for something), the histories of culture, towards which all general histories tend more and more to approximate, are noteworthy from the fact that though they give a serious and detailed analysis of various religious, philosophic, and political doctrines as causes of events, every time they have to describe an actual historical event, as, for instance, the campaign of 1812, they unconsciously describe it as the effect of the exercise of power, frankly saying that that campaign was the work of Napoleon's will. In saying this, the historians of culture unconsciously contradict themselves, or prove that the new force they have invented is not the expression of historical events, and that the sole means of explaining history is by that power which they had apparently rejected.

III

A STEAM-ENGINE moves. The question is asked, How is it moved? A peasant answers, It is the devil moving it. Another man says, The steam-engine moves because the wheels are going round. A third maintains that the cause of the motion is to be found in the smoke floated from it by the wind.

The peasant's contention is irrefutable. To refute him some one must prove to him that there is no devil, or another peasant must explain that it is not a devil, but a German who moves the steamer. Then from their contradictory views they see that both are wrong. But the man who says the cause is the movement of the wheels refutes himself, seeing that having once entered on the path of analysis, he ought to proceed further and further along it; he ought to explain the cause of the wheels moving. And he has not to stop in his search for a cause till he finds the ultimate cause of the movement of the steam-engine in the steam compressed in the boiler. As for the man who explained the movement of the steam-engine as due to the smoke being blown back from it, he has

simply noticed that the wheel explanation was insufficient, and pitching on the first accompanying symptom, gave that out as his cause.

The only conception which can explain the movement of the steamer is the conception of a force equal to the movement that is seen.

The only conception by means of which the movements of nations can be explained is a conception of a force equal to the whole movement of the nations.

Yet under this conception there are included by various historians forces of the most various kind, and all unequal to the movement that is seen. Some see in it a force directly pertaining to heroes, as the peasant sees the devil in the steam-engine. Others, a force resulting from several other forces, like the movement of the wheels; a third class, intellectual influence, like the smoke.

So long as histories are written of individual persons—whether they are Caesars and Alexanders, or Luthers and Voltaires—and not the history of *all*, without one exception, *all* the people taking part in an event, there is no possibility of describing the movement of humanity without a conception of a force impelling men to direct their activity to one end. And the only conception of this kind familiar to historians is power.

This conception is the sole handle by means of which the material of history, as at present expounded, can be dealt with; and the historian who should, like Buckle, break off this handle, without discovering any other means of dealing with historical material, would only be depriving himself of the last chance of dealing with it. The necessity of the conception of the exercise of power to explain the phenomena of history is most strikingly shown by the very writers of universal history and the history of culture, who, after professedly rejecting the conception of power, inevitably resort to it at every step.

Historical science in relation to the questions of humanity has hitherto been like money in circulation—paper notes and metal coins. The historical memoirs and histories of separate peoples are like paper money. They may pass and be accepted, doing their part without mischief to any one, and even being useful, so long as no question arises as to their

value. One has only to forget the question how the will of heroes produces events, and Thiers's histories will be interesting, instructive, and will, moreover, not be devoid of a certain poetry. But just as a doubt of the stability of paper money arises, either because from the ease of making it, too much is put into circulation, or because of a desire to replace it by gold, so a doubt of the real value of history of this kind arises either because too many such histories appear, or because some one in the simplicity of his heart asks: By what force did Napoleon do that?—that is, wishes to change the current paper for the pure gold of a true conception.

The writers of general history and the history of culture are like men who, recognising the inconvenience of paper money, should decide to make instead of paper notes, jingling coin of metal not of the density of gold. And such coin would be jingling coin, and only jingling coin. A paper note might deceive the ignorant; but coin not of precious metal could deceive no one. Just as gold is only gold when it is of value, not only for exchange, but also for use, so the writers of universal history will only prove themselves of real value when they are able to answer the essential question of history: What is power? These historians give contradictory answers to this question, while the historians of culture altogether evade it, answering something quite different. And as counters in imitation of gold can only be used in a community of persons who agree to accept them for gold, or who are ignorant of the true character of gold, so do the historians who do not answer the essential questions of humanity serve for some objects of their own as current coin at the universities and with that crowd of readers—fond of serious reading, as they call it.

IV

SINCE history has abandoned the views of the ancients as to the divine subjection of the will of a people to one chosen vessel, and the subjection of the will of that chosen vessel to the Deity, it cannot take a single step without encountering contradictions. It must choose one of two alternatives: either

to return to its old faith in the direct intervention of the Deity in the affairs of humanity; or to find a definite explanation of that force producing historical events that is called power.

To return to the old way is out of the question: the old faith is shattered, and so an explanation must be found of the meaning of power.

Napoleon commanded an army to be raised, and to march out to war. This conception is so familiar to us, we are so accustomed to this idea, that the question why six hundred thousand men go out to fight when Napoleon utters certain words seems meaningless to us. He had the power, and so the commands he gave were carried out.

This answer is completely satisfactory if we believe that power has been given him from God. But as soon as we do not accept that, it is essential to define what this power is of one man over others.

This power cannot be that direct power of the physical ascendancy of a strong creature over a weak one, that ascendancy based on the application or the threat of the application of physical force—like the power of Hercules. Nor can it be based on the ascendancy of moral force, as in the simplicity of their hearts several historians suppose, maintaining that the leading historical figures are heroes—that is, men endowed with a special force of soul and mind called genius. This power cannot be based on the ascendancy of moral force; for, to say nothing of historical heroes, like Napoleon, concerning whose moral qualities opinions greatly differ, history proves to us that neither Louis XI. nor Metternich, who governed millions of men, had any marked characteristics of moral force, but that they were, on the contrary, in most respects morally weaker than any one of the millions of men they governed.

If the source of power lies not in the physical and not in the moral characteristics of the person possessing, it is evident that the source of this power must be found outside the person—in those relations in which the person possessing the power stands to the masses.

That is precisely how power is interpreted by the science of law, that cash bank of history, that undertakes to change the historical token money of power for sterling gold.

Power is the combined wills of the masses, transferred by their expressed or tacit consent to the rulers chosen by the masses.

In the domain of the science of law, made up of arguments on how a state and power ought to be constructed, if it were possible to construct it, all this is very clear; but in its application to history this definition of power calls for elucidation.

The science of law regards the state and power, as the ancients regarded fire, as something positively existing. But for history the state and power are merely phenomena, just as for the physical science of to-day fire is not an element, but a phenomenon.

From this fundamental difference in the point of view of history and of the science of law, it comes to pass that the science of law can discuss in detail how in the scientific writer's opinion power should be organised, and what is power, existing immovable outside the conditions of time; but to historical questions as to the significance of power, undergoing visible transformation in time, it can give no answer.

If power is the combined will of the masses transferred to their rulers, is Pugatchof a representative of the will of the masses? If he is not, how then is Napoleon I. such a representative? Why is it that Napoleon III., when he was seized at Boulogne, was a criminal, and afterwards those who had been seized by him were criminals?

In palace revolutions—in which sometimes two or three persons only take part—is the will of the masses transferred to a new person? In international relations, is the will of the masses of the people transferred to their conqueror? In 1808 was the will of the Rhine Alliance league transferred to Napoleon? Was the will of the mass of the Russian people transferred to Napoleon in 1809, when our army in alliance with the French made war upon Austria?

These questions may be answered in three ways: (1) By maintaining that the will of the masses is always unconditionally delegated over to that ruler or those rulers whom they have chosen, and that consequently every rising up of new power, every struggle against the power once delegated, must be regarded as a contravention of the real power.

Or (2) by maintaining that the will of the masses is delegated to the rulers, under certain definite conditions, and by

showing that all restrictions on, conflicts with, and even abolition of power are due to non-observance of the rulers of those conditions upon which power was delegated to them.

Or (3) by maintaining that the will of the masses is delegated to the rulers conditionally, but that the conditions are uncertain and undefined, and that the rising up of several authorities, and their conflict and fall, are due only to the more or less complete fulfilment of the rulers of the uncertain conditions upon which the will of the masses is transferred from one set of persons to another.

In these three ways do historians explain the relation of the masses to their rulers.

Some historians—those most distinctively biographers and writers of memoirs, of whom we have spoken above—failing in the simplicity of their hearts to understand the question as to the meaning of power, seem to believe that the combined will of the masses is delegated to historical leaders unconditionally, and therefore, describing any such authority, these historians assume that that authority is the one absolute and real one, and that every other force, opposing that real authority, is not authority, but a violation of authority, and unlawful violence.

Their theory fits in well with primitive and peaceful periods of history; but in its application to complicated and stormy periods in the life of nations, when several different authorities rise up simultaneously and struggle together, the inconvenience arises that the legitimist historian will assert that the National Assembly, the Directorate, and Bonaparte were only violations of real authority; while the Republican and the Bonapartist will maintain, one that the Republic, and the other that the Empire were the real authority, and that all the rest was a violation of authority. It is evident that the explanations given by these historians, being mutually contradictory, can satisfy none but children of the tenderest age.

Recognising the deceptiveness of this view of history, another class of historians assert that authority rests on the conditional delegation of the combined will of the masses to their rulers, and that historical leaders possess power only on condition of carrying out the programme which the will of the people has by tacit consent dictated to them. But what this

programme consists of, those historians do not tell us, or if they do, they continually contradict one another.

In accordance with his view of what constitutes the goal of the movements of a people, each historian conceives of this programme, as, for instance, the greatness, the wealth, the freedom, or the enlightenment of the citizens of France or some other kingdom. But putting aside the contradictions between historians as to the nature of such a programme, and even supposing that one general programme to exist for all, the facts of history almost always contradict this theory.

If the conditions on which power is vested in rulers are to be found in the wealth, freedom, and enlightenment of the people, how is it that kings like Louis xiv. and John iv. lived out their reigns in peace, while kings like Louis xvi. and Charles i. were put to death by their peoples? To this question these historians reply, that the effect of the actions of Louis xiv. contrary to the programme were reacted upon Louis xvi. But why not reflected on Louis xiv. and Louis xv.? Why precisely on Louis xvi.? And what limit is there to such reflection? To these questions there is and can be no reply. Nor does this view explain the reason that the combined will of a people remains for several centuries vested in its rulers and their heirs, and then all at once during a period of fifty years is transferred to a Convention, a Directory, to Napoleon, to Alexander, to Louis xviii., again to Napoleon, to Charles x., to Louis Philippe, to a republican government, and to Napoleon iii. To explain these rapid transferences of the people's will from one person to another, especially when complicated by international relations, wars, and alliances, these historians are unwillingly obliged to allow that a proportion of these phenomena are not normal transferences of the will of the people, but casual incidents, depending on the cunning, or the blundering, or the craft, or the weakness of a diplomatist or a monarch, or the leader of a party. So that the greater number of the phenomena of history—civil wars, revolutions, wars—are regarded by these historians as not being produced by the delegation of the freewill of the people, but as being produced by the wrongly directed will of one or several persons, that is, again by a violation of authority. And so

by this class of historians, too, historical events are conceived of as exceptions to their theory.

These historians are like a botanist who, observing that several plants grow by their seed parting into two cotyledons, or seed-leaves, should insist that everything that grows only grows by parting into two leaves; and that the palm-tree and the mushroom, and even the oak, when it spreads its branches in all directions in its mature growth, and has lost all semblance to its two seed-leaves, are departures from their theory of the true law of growth. A third class of historians admit that the will of the masses is vested in historical leaders conditionally, but say that those conditions are not known to us. They maintain that historical leaders have power only because they are carrying out the will of the masses delegated to them.

But in that case, if the force moving the peoples lies not in their historical leaders, but in the peoples themselves, where is the significance of those historical leaders?

Historical leaders are, so those historians tell us, the self-expression of the will of the masses; the activity of the historical leaders serves as a type of the activity of the masses.

But in that case the question arises, Does all the activity of historical leaders serve as an expression of the will of the masses, or only a certain side of it? If all the life-activity of historical leaders serves as an expression of the will of the masses, as some indeed believe, then the biographies of Napoleons and Catherines, with all the details of court scandal, serve as the expression of the life of their peoples, which is an obvious absurdity. If only one side of the activity of an historical leader serves as the expression of the life of a people, as other supposed philosophical historians believe, then to define what side of the activity of an historical leader does express the life of a people, one must know first what the life of the people consists of.

Being confronted with this difficulty, historians of this class invent the most obscure, intangible, and general abstraction, under which to class the greatest possible number of events, and declare that in this abstraction is to be found the aim of the movements of humanity. The most usual abstractions accepted by almost all historians are: freedom, equality, enlightenment, progress, civilisation, culture. Postulating some such

abstraction as the goal of the movements of humanity, the historians study those persons who have left the greatest number of memorials behind them—kings, ministers, generals, writers, reformers, popes, and journalists—from the point of view of the effect those persons in their opinion had in promoting or hindering that abstraction. But as it is nowhere proven that the goal of humanity really is freedom, equality, enlightenment, or civilisation, and as the connection of the masses with their rulers and with the leaders of humanity only rests on the arbitrary assumption that the combined will of the masses is always vested in these figures which attract our attention—the fact remains that the activity of the millions of men who move from place to place, burn houses, abandon tilling the soil, and butcher one another, never does find expression in descriptions of the activity of some dozen persons, who do not burn houses, never have tilled the soil, and do not kill their fellow-creatures.

History proves this at every turn. Is the ferment of the peoples of the west towards the end of last century, and their rush to the east, explained by the activity of Louis xiv., Louis xv., and Louis xvi., or their mistresses and ministers, or by the life of Napoleon, of Rousseau, of Diderot, of Beaumarchais, and others?

The movement of the Russian people to the east, to Kazan and Siberia, is that expressed in the details of the morbid life of John iv. and his correspondence with Kurbsky?

Is the movement of the peoples at the time of the Crusades explained by the life and activity of certain Godfreys and Louis and their ladies?

It has remained beyond our comprehension that movement of the peoples from west to east, without an object, without leadership, with a crowd of tramps following Peter the Hermit. And even more incomprehensible is the cessation of that movement, when a rational and holy object for the expeditions had been clearly set up by historical leaders—that is, the deliverance of Jerusalem.

Popes, kings, and knights urged the people to set free the Holy Land. But the people did not move, because that unknown cause, which had impelled them before to movement, existed no longer. The history of the Godfreys and the Minnesingers evidently cannot be regarded as an epitome

of the life of the peoples. And the history of the Godfreys and the Minnesingers has remained the history of those knights and those Minnesingers, while the history of the life of the peoples and their impulses has remained unknown.

Even less explanatory of the life of the peoples is the history of the lives of writers and reformers.

The history of culture offers us as the impelling motives of the life of the people the circumstances of the lives or the ideas of a writer or a reformer. We learn that Luther had a hasty temper and uttered certain speeches; we learn that Rousseau was distrustful and wrote certain books; but we do not learn what made the nations cut each other to pieces after the Reformation, or why men guillotined each other during the French Revolution.

If we unite both these kinds of history together, as do the most modern historians, then we shall get histories of monarchs and of writers, but not a history of the life of nations.

V

THE life of nations is not contained in the life of a few men, since the connection between those few men and the nations has not been found. The theory that this connection is based on the delegation of the combined will of a people to its historical leaders is an hypothesis, not supported by the testimony of history.

The theory of the delegation of the combined will of the masses to historical personages may perhaps explain a great deal in the domain of the science of law, and is possibly essential for its purposes. But in its application to history, as soon as revolutions, wars, civil disturbances arise, as soon as history begins in fact—this theory explains nothing.

This theory appears irrefutable, just because the act of delegating the will of the people can never be verified, since it has never existed.

Whatever event might take place, and whoever might be taking the lead in such an event, the theory can always say that such a person took the lead in bringing about that event because the combined will was vested in him.

The answers given by this theory to historical questions are like the answers of a man who, watching the movements of a flock, should pay no attention to the varying quality of the pasturage in different parts of the field, nor to the actions of the shepherd, but should look for the causes of the flock taking this or that direction simply in the animal that happened to be foremost in it.

'The flock moves in this direction because the animal in front leads it, and the combined will of all the other animals is delegated to the leader of the flock.' Such is the answer given by the first class of historians, who suppose an unconditional delegation of will to the authority.

'If the animals leading the flock are changed for others, it is due to the fact that the combined will of all the beasts is transferred from one leader to another owing to the fact that the first leader did not follow the direction chosen by all the flock.' Such is the reply of those historians who assume that the combined will of the masses is vested in their rulers on conditions which they regard as unknown. (With this method of observation it very often happens that the observer, judging from the direction chosen by him, reckons as leaders those who, when the direction of the masses is changed, are not in front, but on one side, and even sometimes the hindmost.)

'If the beasts that are foremost are constantly being changed, and the direction taken by the flock too is continually changing, that is due to the fact that to attain a certain direction known to us the beasts delegate their wills to those beasts which attract our attention, and to study the movements of the flock we ought to observe all the noticeable animals that are moving on all sides of the flock.' So say the third class of historians, who accept all historical characters as the expression of their age from monarchs to journalists.

The theory of the transference of the will of the masses to historical characters is only a paraphrase—only a restatement of the question in other words.

What is the cause of historical events? Power.

What is power? Power is the combined will of the masses vested in one person.

On what conditions are the wills of the masses vested in one person? On condition of that person's expressing the will

of all men. That is, power is power. That is, power is a word the meaning of which is beyond our comprehension.

If the domain of human knowledge were confined to abstract reasoning alone, then, after subjecting the explanation of power given by science to criticism, humanity would come to the conclusion that power is only a word, and that it has no existence in reality. But for the knowledge of phenomena, man has besides abstract reasoning another instrument—experience—by which he verifies the results of reasoning. And experience tells him that power is not merely a word, but an actually existing phenomenon.

To say nothing of the fact that not a single account of the combined action of men can omit the conception of power, the reality of power is shown us, not only by history, but by observation of contemporary events.

Whenever an event takes place, a man or men appear by whose will the event is conceived to have been accomplished. Napoleon III. gives an order, and the French go to Mexico. The Prussian King and Bismarck give certain orders, and troops go to Bohemia. Napoleon I. gives a command, and soldiers march into Russia. Alexander I. gives a command, and the French submit to the Bourbons. Experience shows us that whatever event takes place, it is always connected with the will of one or of several men, who decreed it should be so.

Historians, from the old habit of recognising Divine intervention in the affairs of humanity, are inclined to look for the cause of events in the exercise of the will of the person endowed with power; but this conclusion is not confirmed either by reason or by experience.

On one side reason shows that the expression of the will of a man—his words, in fact, are only a part of the general activity expressed in an event, such as a revolution or a war, and therefore without the assumption of an incomprehensible, supernatural force—a miracle—it cannot be admitted that these words can be the immediate cause of the movements of millions of men.

On the other side, even if one admits that words may be the cause of an event, history shows us that the expression of the will of historical personages in the great majority of cases does not lead to any effect at all—that is, that their commands

are often not carried out, and, in fact, sometimes the very opposite of what they have commanded is done.

Without admitting divine intervention in the affairs of humanity, we cannot accept power as a cause of events.

Power, from the point of view of experience, is only the dependence existing between the expression of the will of a person and the carrying out of that will by others.

To explain the conditions of that dependence, we have, first of all, to reinstate the conception of the expression of will, referring it to man, and not to the Deity.

If the Deity gives a command, expresses His will, as the history of the ancients tells us, the expression of that will is independent of time, and is not called forth by anything, as the Deity is not connected with the event. But when we speak of commands that are the expression of the will of men, acting in time and connected with one another, we must, if we are to understand the connection of the command with the event, restore (1) the conditions of all the circumstances that took place, the dynamic continuity in time both of the event and of the person commanding it; and (2) the condition of the inevitable connection in which the person commanding stands with those who carry out his command.

VI

ONLY the expression of the will of the Deity, not depending on time, can relate to a whole series of events that have to take place during several years or centuries; and only the Deity, acting by His will alone, not affected by any cause, can determine the direction of the movement of humanity. Man acts in time, and himself takes part in the event.

Restoring the first condition that was omitted, the condition of time, we perceive that no single command can be carried out apart from preceding commands that have made the execution of the last command possible.

Never is a single command given quite independently and arbitrarily, nor does it cover a whole series of events. Every command is the sequel to some other; and it never relates to a

whole course of events, but only to one moment in those events.

When we say, for instance, that Napoleon commanded the army to go to fight, we sum up in one single expression a series of consecutive commands, depending one upon another. Napoleon could not command a campaign against Russia, and never did command it. He commanded one day certain papers to be written to Vienna, to Berlin, and to Petersburg; next day, certain decrees and instructions to the army, the fleet, and the commissariat, and so on and so on—millions of separate commands, making up a whole series of commands, corresponding to a series of events leading the French soldiers to Russia.

Napoleon was giving commands all through his reign for an expedition to England. On no one of his undertakings did he waste so much time and so much effort, and yet not once during his reign was an attempt made to carry out his design. Yet he made an expedition against Russia, with which, according to his repeatedly expressed conviction, it was to his advantage to be in alliance; and this is due to the fact that his commands in the first case did not, and in the second did, correspond with the course of events.

In order that a command should certainly be carried out, it is necessary that the man should give a command that can be carried out. To know what can and what cannot be carried out is impossible, not only in the case of Napoleon's campaign against Russia, in which millions took part, but even in the case of the simplest event, since millions of obstacles may always arise to prevent its being carried out. Every command that is carried out is always one out of a mass of commands that are not carried out. All the impossible commands are inconsistent with the course of events and are not carried out. Only those which are possible are connected with consecutive series of commands,*consistent with series of events, and they are carried out.

Our false conception that the command that precedes an event is the cause of an event is due to the fact that when the event has taken place and those few out of thousands of commands, which happen to be consistent with the course of events, are carried out, we forget those which were not, because they could not be, carried out. Apart from that, the chief

source of our error arises from the fact that in the historical account a whole series of innumerable, various, and most minute events, as, for instance, all that led the French soldiers to Russia, are generalised into a single event, in accordance with the result produced by that series of events; and by a corresponding generalisation a whole series of commands too is summed up into a single expression of will.

We say: Napoleon chose to invade Russia and he did so. In reality we never find in all Napoleon's doings anything like an expression of that design: what we find is a series of commands or expressions of his will of the most various and undefined tendency. Out of many series of innumerable commands of Napoleon not carried out, one series of commands for the campaign of 1812 was carried out; not from any essential difference between the commands carried out and those not carried out, but simply because the former coincided with the course of events that led the French soldiers into Russia; just as in stencil-work one figure or another is sketched, not because the colours are laid on this side or in that way, but because on the figure cut out in stencil colours are laid on all sides.

So that examining in time the relation of commands to events, we find that the command can never in any case be the cause of the event, but that a certain definite dependence exists between them. To understand of what this dependence consists, it is essential to restore the other circumstance lost sight of, a condition accompanying any command issuing not from the Deity, but from man. That circumstance is that the man giving the command is himself taking part in the event.

That relation of the commanding person to those he commands is indeed precisely what is called power. That relation may be analysed as follows.

For common action, men always unite in certain combinations, in which, in spite of the difference of the objects aimed at by common action, the relation between the men taking a part in the action always remains the same.

Uniting in these combinations, men always stand in such a relation to one another that the largest number of men take a greater direct share, and a smaller number of men a less direct share in the combined action for which they are united. Of

all such combinations in which men are organised for the performance of common action, one of the most striking and definite examples is the army.

Every army is composed of members of lower military standing—the private soldiers, who are always the largest proportion of the whole, of members of a slightly higher military standing—corporals and non-commissioned officers, who are fewer in number than the privates; of still higher officers, whose numbers are even less; and so on, up to the chief military command of all, which is concentrated in one person.

The military organisation may be with perfect accuracy compared to the figure of a cone, the base of which, with the largest diameter, consists of privates; the next higher and smaller plane, of the lower officers; and so on up to the apex of the cone, which will be the commander-in-chief.

The soldiers, who are the largest number, form the lowest plane and the base of the cone. The soldier himself does the stabbing and hacking, and burning and pillaging, and always receives commands to perform these acts from the persons in the plane next above. He himself never gives a command. The non-commissioned officer (these are fewer in number) more rarely performs the immediate act than the soldier; but he gives commands. The officer next above him still more rarely acts directly himself, and still more frequently commands. The general does nothing but command the army, and hardly ever makes use of a weapon. The commander-in-chief never takes direct part in the action itself, and simply makes general arrangements as to the movements of the masses. A similar relation exists in every combination of persons for common action—in agriculture, commerce, and in every department of activity.

And so without artificially analysing all the converging planes of the cone and ranks of the army or classes or ranks of any department whatever, or public undertaking, from lower to higher, a law comes into existence, by which men always combine together for the performance of common action in such relation that the more directly they take part in the action, the less they command, and the greater their numbers; and the less direct the part they take in the common action, the more they command, and the fewer they are in number:

passing in that way from the lower strata up to a single man at the top, who takes least direct share in the action, and devotes his energy more than all the rest to giving commands.

This is the relation of persons in command to those whom they command, and it constitutes the essence of the conception of what is called power.

Restoring the conditions of time under which all events take place, we found that a command is carried out only when it relates to a corresponding course of events. Restoring the essential condition of connection between the persons commanding and fulfilling the commands, we have found that by their very nature the persons commanding take the smallest part in the action itself, and their energy is exclusively directed to commanding.

VII

WHEN some event takes place, men express their opinions and desires in regard to the event, and as the event proceeds from the combined action of many men, some one of the opinions or desires expressed is certain to be at least approximately fulfilled. When one of the opinions expressed is fulfilled, that opinion is connected with the event as the command preceding it.

Men are dragging a log. Every man expresses his opinion as to how and where to drag it. The men drag the log off; and it turns out that it has been done just as one of them advised. He gave the command then. This is commanding and power in its primitive aspect.

The man who did most work with his arms could think least what he was doing, reflect least what might come of the common action, and so command least. The man who commanded most could obviously, from his greater verbal activity, act less vigorously with his arms. In a larger assembly of men, combining their energies to one end, the class of those persons who take the less direct share in the common work the more their energy is turned to command, is still more sharply defined.

When a man acts alone, he always carries within him a

certain series of considerations, that have, as he supposes, directed his past conduct, and that serve to justify to him his present action, and to lead him to make projects for his future activity.

Assemblies of men act in the same way, only leaving to those who do not take direct part in the action to invent considerations, justifications, and projects concerning their combined activity.

For causes, known or unknown to us, the French begin to chop and hack at each other. And to match the event, it is accompanied by its justification in the expressed wills of certain men, who declare it essential for the good of France, for the cause of freedom, of equality. Men cease slaughtering one another, and that event is accompanied by the justification of the necessity of centralisation of power, of resistance to Europe, and so on. Men march from west to east, killing their fellow-creatures, and this event is accompanied by phrases about the glory of France, the baseness of England, and so on. History teaches us that those justifications for the event are devoid of all common sense, that they are inconsistent with one another, as, for instance, the murder of a man as a result of the declaration of his rights, and the murder of millions in Russia for the abasement of England. But those justifications have an incontestable value in their own day.

They remove moral responsibility from those men who produce the events. At the time they do the work of brooms, that go in front to clear the rails for the train: they clear the path of men's moral responsibility. Apart from those justifications, no solution could be found for the most obvious question that occurs to one at once on examining any historical event; that is, How did millions of men come to combine to commit crimes, murders, wars, and so on?

Under the existing complex forms of political social life in Europe, can any event be imagined which would not have been prescribed, decreed, commanded by some sovereigns, ministers, parliaments, or newspapers? Is there any sort of combined action which could not find justification in political unity, or in patriotism, or in the balance of power, or in civilisation? So that every event that occurs inevitably coincides with some expressed desire, and receiving justification, is regarded as the result of the will of one or more persons.

Whichever way the ship steers its course, there will always be seen ahead of it the flow of the waves it cleaves. To the men in the ship the movement of those waves will be the only motion perceptible.

It is only by watching closely, moment by moment, the movement of that flow, and comparing it with the movement of the ship, that we are convinced that every moment that flowing by of the waves is due to the forward movement of the ship, and that we have been led into error by the fact that we are ourselves moving too.

We see the same thing, watching moment by moment the movement of historical personages (that is, restoring the inevitable condition under which all action takes place—the condition of the continuity of motion in time), and not losing sight of the necessary connection of historical figures with the masses.

Whatever happens, it always appears that that was foreseen and decreed. Whichever way the ship turns, the waves gurgle in front of it, and neither guiding nor accelerating its movement, will seem to us at a distance to be moving arbitrarily and guiding the course of the ship.

Examining only those expressions of the will of historical characters which related to events as commands, historians have assumed that the events were dependent on the commands. Examining the events themselves, and that connection in which the historical characters stand with the masses, we have found that historical characters and their commands are dependent on the events. An incontestable proof of this deduction is to be found in the fact that, however many commands may be given, the event does not take place if there is no other cause to produce it. But as soon as an event does take place—whatever it may be—out of the number of all the expressions of the will of different persons, there are always some which, from their meaning and time of utterance, are related to the events as commands.

Having reached this conclusion, we can directly and positively answer these two essential questions of history :—

1. What is power?

2. What force produces the movements of peoples?

1. Power is a relation of a certain person to other persons,

in which that person takes the less direct share in an act, the more he expresses opinions, theories, and justifications of the combined action.

2. The movement of peoples is not produced by the exercise of power; nor by intellectual activity, nor even by a combination of the two, as historians have supposed; but by the activity of *all* the men taking part in the event, who are always combined in such a way that those who take most direct part in the action take the smallest share in responsibility for it, and *vice versa*.

In its moral aspect the cause of the event is conceived of as power; in its physical aspect as those who were subject to that power. But since moral activity is inconceivable apart from physical, the cause of the event is found in neither the one nor the other, but in the conjunction of the two.

Or, in other words, the conception of cause is not applicable to the phenomenon we are examining.

In our final analysis we are brought to the circle of infinity, to that utmost limit, to which the human intellect is brought in every department of thought, if it is not merely playing with its subject. Electricity produces heat; heat produces electricity. Atoms are attracted; atoms are repelled.

Speaking of the mutual relations of heat and of electricity and of atoms, we cannot say why it is so, and we say it is so because it is unthinkable otherwise; because it must be so; because it is a law. The same thing applies also to historical phenomena. Why does a war or a revolution come to pass? We do not know. We only know that to bring either result to pass, men form themselves into a certain combination in which all take part; and we say that this is so because it is unthinkable otherwise; because it is a law.

VIII

If history had to deal with external phenomena, the establishment of this simple and obvious law would be sufficient, and our argument would be at an end. But the law of history relates to man. A particle of matter cannot tell us that it does not feel the inevitability of attraction and repulsion, and

that the law is not true. Man, who is the subject of history, bluntly says: I am free, and so I am not subject to law.

The presence of the question of the freedom of the will, if not openly expressed, is felt at every step in history.

All seriously thinking historians are involuntarily led to this question. All the inconsistencies, and the obscurity of history, and the false path that science has followed, is due to that unsolved question.

If the will of every man were free, that is, if every man could act as he chose, the whole of history would be a tissue of disconnected accidents.

If one man only out of millions once in a thousand years had the power of acting freely, that is, as he chose, it is obvious that a single free act of that man in opposition to the laws governing human action would destroy the possibility of any laws whatever governing all humanity.

If there is but one law controlling the actions of men, there can be no free will, since men's will must be subject to that law.

In this contradiction lies the question of the freedom of the will, which from the most ancient times has occupied the best intellects of mankind, and has from the most ancient times been regarded as of immense importance.

Looking at man as a subject of observation from any point of view—theological, historical, ethical, philosophical—we find a general law of necessity to which he is subject like everything existing. Looking at him from within ourselves, as what we are conscious of, we feel ourselves free.

This consciousness is a source of self-knowledge utterly apart and independent of reason. Through reason man observes himself; but he knows himself only through consciousness.

Apart from consciousness of self, any observation and application of reason is inconceivable.

To understand, to observe, to draw conclusions, a man must first of all be conscious of himself as living. A man knows himself as living, not otherwise than as willing, that is, he is conscious of his free will. Man is conscious of his will as constituting the essence of his life, and he cannot be conscious of it except as free.

If subjecting himself to his own observation, a man perceives that his will is always controlled by the same law

(whether he observes the necessity of taking food, or of exercising his brain, or anything else), he cannot regard this never-varying direction of his will otherwise than as a limitation of it. If it were not free, it could not be limited. A man's will seems to him to be limited just because he is not conscious of it except as free. You say: I am not free. But I have lifted and dropped my hand. Everybody understands that this illogical reply is an irrefutable proof of freedom.

This reply is an expression of a consciousness not subject to reason.

If the consciousness of freedom were not a separate source of self-knowledge apart from reason, it would be controlled by reasoning and experience. But in reality such control never exists, and is inconceivable.

A series of experiments and arguments prove to every man that he, as an object of observation, is subject to certain laws, and the man submits to them, and never, after they have once been pointed out to him, controverts the law of gravitation or of impenetrability. But the same series of experiments and arguments proves to him that the complete freedom of which he is conscious in himself is impossible; that every action of his depends on his organisation, on his character, and the motives acting on him. But man never submits to the deductions of these experiments and arguments.

Learning from experience and from reasoning that a stone falls to the ground, a man unhesitatingly believes this; and in all cases expects the law he has learnt to be carried out.

But learning just as incontestably that his will is subject to laws, he does not, and cannot, believe it.

However often experience and reasoning show a man that in the same circumstances, with the same character, he does the same thing as before, yet on being led the thousandth time in the same circumstances, with the same character, to an action that always ends in the same way, he feels just as unhesitatingly convinced that he can act as he chooses, as ever. Every man, savage and sage alike, however incontestably reason and experience may prove to him that it is impossible to imagine two different courses of action under precisely the same circumstances, yet feels that without this meaningless conception (which constitutes the essence of freedom) he cannot conceive of life. He feels that, however impossible it may be, it is so;

seeing that, without that conception of freedom, he would be not only unable to understand life, but could not live for a single instant.

He could not live because all men's instincts, all their impulses in life, are only efforts to increase their freedom. Wealth and poverty, health and disease, culture and ignorance, labour and leisure, repletion and hunger, virtue and vice, are all only terms for greater or less degrees of freedom.

To conceive a man having no freedom is impossible except as a man deprived of life.

If the idea of freedom appears to the reason a meaningless contradiction, like the possibility of doing two actions at a single moment of time, or the possibility of an effect without a cause, that only proves that consciousness is not subject to reason.

That unwavering, irrefutable consciousness of freedom, not influenced by experience and argument, recognised by all thinkers, and felt by all men without exception, that consciousness without which no conception of man is reliable, constitutes the other side of the question.

Man is the creation of an Almighty, All-good, and All-wise God. What is sin, the conception of which follows from man's consciousness of freedom? That is the question of theology.

Men's actions are subject to general and invariable laws, expressed in statistics. What is man's responsibility to society the conception of which follows from his consciousness of freedom? That is the question of jurisprudence.

A man's actions follow from his innate character and the motives acting on him. What is conscience and the sense of right and wrong in action that follows from the consciousness of freedom? That is the question of ethics.

Man in connection with the general life of humanity is conceived as governed by the laws that determine that life. But the same man, apart from that connection, is conceived of as free. How is the past life of nations and of humanity to be regarded—as the product of the free or not free action of men? That is the question of history.

Only in our conceited age of the popularisation of knowledge, thanks to the most powerful weapon of ignorance—the diffusion of printed matter—the question of the freedom of

the will has been put on a level, on which it can no longer be the same question. In our day the majority of so-called advanced people—that is, a mob of ignoramuses—have accepted the result of the researches of natural science, which is occupied with one side only of the question, for the solution of the whole question.

There is no soul and no freewill, because the life of man is expressed in muscular movements, and muscular movements are conditioned by nervous activity. There is no soul and no freewill, because at some unknown period of time we came from apes, they say, and write, and print. Not at all suspecting that thousands of years ago all religions and all thinkers have admitted—have never, in fact, denied—that same law of necessity, which they are now so strenuously trying to prove by physiology and comparative zoology. They do not see that natural science can do no more in this question than serve to illumine one side of it. The facts that, from the point of view of observation, the reason and the will are but secretions of the brain, and that man, following the general law of development, may have developed from lower animals at some unknown period of time, only illustrates in a new aspect the truth, recognised thousands of years ago by all religious and philosophic theories, that man is subject to the laws of necessity. It does not advance one hair's-breadth the solution of the question, which has another opposite side, founded on the consciousness of freedom.

If men have descended from apes at an unknown period of time, that is as comprehensible as that they were fabricated out of a clod of earth at a known period of time (in the one case the date is the unknown quantity, in the other the method of fabrication); and the question how to reconcile man's consciousness of freewill with the law of necessity to which he is subject cannot be solved by physiology and zoology, seeing that in the frog, the rabbit, and the monkey we can observe only muscular and nervous activity, while in man we find muscular and nervous activity plus consciousness.

The scientific men and their disciples who suppose they are solving this question are like plasterers set to plaster one side of a church wall, who, in the absence of the chief superintendent of their work, should in the excess of their zeal plaster over the windows, and the holy images, and the

woodwork, and the scaffolding, and rejoice that from their plasterers' point of view everything was now so smooth and even.

IX

THE question of freewill and necessity holds a position in history different from its place in other branches of knowledge, because in history, the question relates, not to the essential nature of the will of man, but to the representation of the manifestations of that will in the past and under certain conditions.

History, in regard to the solution of this question, stands to the other sciences in the position of an experimental science to speculative sciences.

The subject of history is not the will of man, but our representation of its action.

And so the insoluble mystery of the union of the two antinomies of freedom and necessity does not exist for history as it does for theology, ethics, and philosophy. History deals with the representation of the life of man, in which the union of those two antinomies is accomplished.

In actual life every historical event, every human action, is quite clearly and definitely understood, without a sense of the slightest contradiction in it, although every event is conceived of partly as free, and partly as necessary.

To solve the problem of combining freedom and necessity and the question what constitutes the essence of those two conceptions, the philosophy of history can and ought to go to work in a direction opposite to that taken by the other sciences. Instead of first defining the ideas of freedom and necessity in themselves, and then ranging the phenomena of life under those definitions, history must form the definition of the ideas of freewill and necessity from the immense multitude of phenomena in her domain that are always dependent on those two elements.

Whatever presentation of the activity of one man or of several persons we examine, we always regard it as the product partly of that man or men's freewill, partly of the laws of necessity.

Whether we are discussing the migrations of peoples and the inroads of barbarians, or the government of Napoleon III., or the action of some man an hour ago in selecting one direction for his walk out of several, we see nothing contradictory in it. The proportion of freedom and necessity guiding the actions of those men is clearly defined for us.

Very often our conception of a greater or less degree of freedom differs according to the different points of view from which we regard the phenomenon.

But every human action is always alike conceived by us as a certain combination of freewill and necessity.

In every action we investigate, we see a certain proportion of freedom and a certain proportion of necessity. And whatever action we investigate, the more necessity we see the less freedom, and the more freedom the less necessity.

The proportion of freedom to necessity is decreased or increased, according to the point of view from which the act is regarded; but there always remains an inverse ratio between them.

A drowning man clutching at another and drowning him, or a hungry mother starved by suckling her baby and stealing food, or a man trained to discipline who at the word of command kills a defenceless man, all seem less guilty—that is, less free and more subject to the law of necessity to one who knows the circumstances in which they are placed, and more free to one who did not know that the man was himself drowning, that the mother was starving, that the soldier was on duty, and so on. In the same way a man who has twenty years ago committed a murder and afterwards has gone on living calmly and innocently in society seems less guilty, and his acts seem more subject to the law of necessity, to one who looks at his act after the lapse of twenty years than to one looking at the same act the day after it was perpetrated. And just in the same way the act of a madman, a drunkard, or a man labouring under violent excitement seems less free and more inevitable to one who knows the mental condition of the man who performed the action, and more free and less inevitable to one who does not know it. In all such cases the conception of freedom is increased or diminished, and that of necessity correspondingly diminished or increased, according to the point of view from which the action is regarded. So

that the more necessity is seen in it the less freedom. And *vice versa*.

Religion, the common sense of humanity, the science of law, and history itself understand this relation between necessity and freewill.

All cases, without exception, in which our conception of freewill and necessity varies depend on three considerations :

1. The relation of the man committing the act to the external world.

2. His relation to time.

3. His relation to the causes leading to the act.

In the first case the variation depends on the degree to which we see the man's relation to the external world, on the more or less clear idea we form of the definite position occupied by the man in relation to everything co-existing with him. It is this class of considerations that makes it obvious to us that the drowning man is less free and more subject to necessity than a man standing on dry ground ; and that makes the actions of a man living in close connection with other people in a thickly populated district, bound by ties of family, official duties, or business undertaking, seem undoubtedly less free than those of a man living in solitude and seclusion.

If we examine a man alone, apart from his relations to everything around him, every action of his seems free to us. But if we see any relation of his to anything surrounding, if we perceive any connection between him and anything else, a man speaking to him, a book read by him, the work he is employed in, even the air he breathes, or the light that falls on the objects around him, we perceive that every one of those circumstances has its influence on him, and controls at least one side of his activity. And the more we perceive of those influences, the smaller the idea we form of his freedom, and the greater our conception of the necessity to which he is subject.

2. The second cause of variation is due to the degree of distinctness with which the man's position in time is perceived, the clearness of the notion formed by us of the place the man's action fills in time. It is owing to this class of considerations that the fall of the first man, leading to the origin of the human race, seems to us obviously less free than the marriage of any one of our contemporaries. It is owing to

this class of considerations that the life and acts of men who lived years ago cannot seem to me as free as the life of my contemporaries, the consequences of whose acts are still unknown to me.

The variation in our conception of freewill in this connection depends on the interval of time that has elapsed between the action and our criticism of it.

If I examine an act I have committed a moment ago in approximately the same circumstances as I am placed in now, my act appears to me indubitably free. But if I examine an act I have committed a month ago, then being placed in other circumstances, I cannot help recognising that had not that act been committed, much that is good and agreeable, and even inevitable, resulting from that act, could not have taken place. If I reflect on a still more remote action, performed ten years or more ago, the consequences of my act are even plainer to me, and it will be difficult for me to conceive what would have happened if that action had not taken place. The further back I go in my reminiscences, or what is the same thing, the further forward in my criticism of them, the more doubtful becomes my view of the freedom of my action.

We find precisely the same ratio of variation in our views of the element of freewill in the general affairs of men in history. A contemporary event we conceive of as undoubtedly the doing of all the men we know of concerned in it. But with a more remote event, we see its inevitable consequences, which prevent our conceiving of anything else as possible. And the further back we go in the examination of events, the less arbitrary they seem to us.

The Austro-Prussian war appears to us to be undoubtedly the result of the crafty acts of Bismarck and so on.

The Napoleonic wars, though more doubtful, appear to us the effect of the freewill of the leading heroes of those wars. But in the Crusades we see an event, filling its definite place in history, without which the modern history of Europe is inconceivable, although to the chroniclers of the Crusades, those events appeared simply due to the will of a few persons. In the migrations of peoples it never occurs to any one now that the renewal of the European world depended on a caprice of Attila's. The more remote in history the subject of our observations, the more doubtful we feel of the freewill of the

persons concerned in the event, and the more obvious is the law of necessity in it.

3. The third element influencing our judgment is the degree to which we can apprehend that endless chain of causation demanded by the reason, in which every phenomenon comprehended, and so every act of man, must have its definite place, as a result of past and a cause of future acts.

This is the element that causes our acts and those of others to appear to us on one side more free the less we know of the physiological, psychological, and historical laws deduced from observation, and the less thoroughly the physiological, psychological, or historical cause of the act has been investigated by us, and on the other hand the less simple the act observed and the less complex the character and mind of the man whose action we are examining.

When we have absolutely no understanding of the causes of an action—whether vicious or virtuous or simply non-moral—we ascribe a greater element of freewill to it. In the case of a crime, we are more urgent in demanding punishment for the act; in the case of a virtuous act, we are warmer in our appreciation of its merits. In cases of no moral bearing, we recognise more individuality, originality, and independence in it. But if only one of the innumerable causes of the act is known to us, we recognise a certain element of necessity, and are less ready to exact punishment for the crime, to acknowledge merit in the virtuous act, or freedom in the apparent originality. The fact that the criminal was reared in vicious surroundings softens his fault in our eyes. The self-sacrifice of a father, of a mother, or self-sacrifice with the possibility of reward is more comprehensible than gratuitous self-sacrifice, and so is regarded by us as less deserving of sympathy and less the work of freewill. The founder of a sect, of a party, or the inventor impresses us less when we understand how and by what the way was paved for his activity. If we have a large range of experiments, if our observation is continually directed to seeking correlations in men's actions between causes and effects, their actions will seem to us more necessary and less free, the more accurately we connect causes and effects. If the actions investigated are simple, and we have had a vast number of such actions under observation, our conception of their inevitability will be even more complete. The

dishonest conduct of the son of a dishonest father, the misbehaviour of women, who have been led into certain surroundings, the relapse of the reformed drunkard into drunkenness, and so on, are instances of conduct which seems to us to be less free the better we understand their cause. If the man himself whose conduct we are examining is on the lowest stage of mental development, like a child, a madman, or a simpleton, then when we know the causes of the act and the simplicity of the character and intelligence, we see so great an element of necessity, and so little freewill, that we can foretell the act that will follow, as soon as we know the cause bound to bring it forth.

In all legislative codes the exoneration of crime or admission of mitigating circumstances rests only on those three classes of consideration. The guilt is conceived as greater or less according to the greater or lesser knowledge of the conditions in which the man judged is placed, the greater or less interval of time between the perpetration of the crime and the judgment of it, and the greater or less comprehension of the causes that led to the act.

X

AND thus our conception of freewill and necessity is gradually diminished or increased according to the degree of connection with the external world, the degree of remoteness in time, and the degree of dependence on causes which we see in the phenomenon of man's life that we examine. So that if we examine the case of a man in which the connection with the external world is better known, the interval of time between the examination and the act greater, and the causes of the action easier to comprehend, we form a conception of a greater element of necessity and less of freewill. If we examine a man in a less close dependence on external conditions, if his action is committed at a moment nearer the present, and the causes leading him to it are beyond our ken, we form a conception of a less element of necessity and a greater element of freewill in his action.

But in neither case, however we shift our point of view,

however clear we make to ourselves the connection in which the man is placed with the external world, or however fully comprehensible it may appear to us, however long or short a period of time we select, however explicable or unfathomable the causes of the act may be to us, we can never conceive of complete freewill, nor of complete necessity in any action.

1. However carefully we imagine a man excluded from the influence of the external world, we can never form a conception of freedom in space. Every act of man's is inevitably limited by what surrounds him and by his own body. I raise my arm and let it fall. My action seems to me free; but asking myself could I raise my arm in any direction, I see that I moved it in the direction in which there was least hindrance to the action arising from bodies around me or from the construction of my own body. I chose one out of all the possible directions, because in that direction I met with least hindrance. For my action to be entirely free, it would have to meet with no hindrance in any direction. To conceive a man quite free, we have to conceive him outside of space, which is obviously impossible.

2. However near we bring the time of criticism to the time of action, we can never form a conception of freedom in time. For if I examine an act committed a second ago, I must still recognise that it is not free, since the act is irrevocably linked to the moment at which it was committed. Can I lift my arm? I lift it; but I ask myself: Could I not have lifted my arm in that moment of time that has just passed? To convince myself of that, I do not lift my arm the next moment. But I am not abstaining from lifting it that first moment of which I asked myself the question. The time has gone by and to detain it was not in my power, and the hand which I then raised and the air in which I raised it are not the same as the hand I do not raise now or the air in which I do not now raise it. The moment in which the first movement took place is irrevocable, and in that moment I could only perform one action, and whatever movement I had made, that movement could have been the only one. The fact that the following moment I abstained from lifting my arm did not prove that I could have abstained from lifting it. And since my movement could only be one in one moment of time, it could have been no other. To conceive it to oneself as free,

one must conceive it in the present on the boundary between the past and the future, that is, outside time, which is impossible.

3. However we increase the degree of difficulty of comprehending the causes of the act, we never reach a conception of complete freewill, that is, absolute absence of cause. Though the cause of the expression of will in any act of our own or another's may be beyond our ken, it is the first impulse of the intellect to presuppose and seek a cause, without which no phenomenon is conceivable. I raise my arm in order to perform an act independent of any cause, but the fact that I want to perform an act independent of any cause is the cause of my action.

But even if by conceiving a man entirely excluded from external influence, and exercising only a momentary act in the present, not called forth by any cause, we were to reduce the element of necessity to an infinitesimal minimum equivalent to nil, we should even then not have reached a conception of complete freewill in a man; for a creature, uninfluenced by the external world, outside of time, and independent of cause, is no longer a man.

In the same way we can never conceive a human action subject only to necessity without any element of freewill.

1. However we increase our knowledge of the conditions of space in which a man is placed, that knowledge can never be complete since the number of these conditions is infinitely great, seeing that space is infinite. And so long as not *all* the conditions that may influence a man are defined, the circle of necessity is not complete, and there is still a loophole for freewill.

2. Though we may make the period of time intervening between an act and our criticism of it as long as we choose, that period will be finite, and time is infinite, and so in this respect too the circle of necessity is not complete.

3. However easy the chain of causation of any act may be to grasp, we shall never know the whole chain, since it is endless, and so again we cannot attain absolute necessity.

But apart from that, even if, reducing the minimum of freewill till it is equivalent to nil, we were to admit in some case—as, for instance, that of a dying man, an unborn babe, an idiot—a complete absence of freewill, we should in so doing

have destroyed the very conception of man, in the case we are examining; since as soon as there is no freewill, there is no man. And therefore the conception of the action of a man subject only to the law of necessity, without the smallest element of freewill, is as impossible as the conception of a completely free human action.

Thus to conceive a human action subject only to the law of necessity without freewill, we must assume a knowledge of an *infinite* number of conditions in space, an *infinitely* long period of time, and an *infinite* chain of causation.

To conceive a man perfectly free, not subject to the law of necessity, we must conceive a man *outside of space, outside of time, and free from all dependence on cause.*

In the first case, if necessity were possible without freewill, we should be brought to a definition of the laws of necessity in the terms of the same necessity, that is, to mere form without content.

In the second case, if freewill were possible without necessity, we should come to unconditioned freewill outside of space, and time, and cause, which by the fact of its being unconditioned and unlimited would be nothing else than content without form.

We should be brought in fact to these two fundamental elements, of which man's whole cosmic conception is made up—the incomprehensible essence of life and the laws that give form to that essence.

Reason says (1) space with all the forms given it by its visibility—matter—is infinite, and is not thinkable otherwise.

2. Time is infinite movement without one moment of rest, and it is not otherwise thinkable.

3. The connection of cause and effect has no beginning, and can have no end.

Consciousness says: 1. I alone am, and all that exists is only I; consequently I include space.

2. I measure moving time by the unchanging moment of the present, in which alone I am conscious of myself living; consequently I am outside of time, and

3. I am outside of cause, since I feel myself the cause of every phenomenon of my life.

Reason gives expression to the laws of necessity. Consciousness gives expression to the reality of freewill.

Freedom unlimited by anything is the essence of life in man's consciousness. Necessity without content is man's reason with its three forms of thought.

Freewill is what is examined: Necessity is what examines. Freewill is content: Necessity is form.

It is only by the analysis of the two sources of knowledge, standing to one another in the relation of form and content, that the mutually exclusive, and separately inconceivable ideas of freewill and necessity are formed.

Only by their synthesis is a clear conception of the life of man gained.

Outside these two ideas—in their synthesis mutually definitive as form and content—no conception of life is possible.

All that we know of men's life is only a certain relation of freewill to necessity, that is, of consciousness to the laws of reason.

All that we know of the external world of nature is only a certain relation of the forces of nature to necessity, or of the essence of life to the laws of reason.

The forces of the life of nature lie outside us, and not subject to our consciousness; and we call these forces gravitation, inertia, electricity, vital force, and so on. But the force of the life of man is the subject of our consciousness, and we call it freewill.

But just as the force of gravitation—in itself incomprehensible, though felt by every man—is only so far understood by us as we know the laws of necessity to which it is subject (from the first knowledge that all bodies are heavy down to Newton's law), so too the force of freewill, unthinkable in itself, but recognised by the consciousness of every man, is only so far understood as we know the laws of necessity to which it is subject (from the fact that every man dies up to the knowledge of the most complex economic or historic laws).

All knowledge is simply bringing the essence of life under the laws of reason.

Man's freewill is distinguished from every other force by the fact that it is the subject of man's consciousness. But in the eyes of reason it is not distinguished from any other force.

The forces of gravitation, of electricity, or of chemical affinity, are only distinguished from one another by being differently defined by reason. In the same way the force of

man's freewill is only distinguished by reason from the other forces of nature by the definition given it by reason. Freewill apart from necessity, that is, apart from the laws of reason defining it, is in no way different from gravitation, or heat, or the force of vegetation; for reason, it is only a momentary, indefinite sensation of life.

And as the undefined essence of the force moving the heavenly bodies, the undefined essence of the force of heat, of electricity, or of chemical affinity, or of vital force, forms the subject of astronomy, physics, chemistry, botany, zoology, and so on, so the essence of the force of freewill forms the subject matter of history. But even as the subject of every science is the manifestation of that unknown essence of life, yet that essence itself can only be the subject of metaphysics, so too the manifestation of the force of freewill in space, and time, and dependence on cause, forms the subject of history, but freewill itself is the subject of metaphysics.

In the experimental sciences, what is known to us we call the laws of necessity; what is unknown to us we call vital force. Vital force is simply an expression for what remains unexplained by what we know of the essence of life. So in history what is known to us we call the laws of necessity; what is unknown, we call freewill. Freewill is for history simply an expression for what remains unexplained by the laws of men's life that we know.

XI

HISTORY examines the manifestations of man's freewill in connection with the external world in time and in dependence on cause, that is, defines that freedom by the laws of reason; and so history is only a science in so far as that freedom is defined by those laws.

To history the recognition of the freewills of men as forces able to influence historical events, that is, not subject to laws, is the same as it would be to astronomy the recognition of freewill in the movements of the heavenly bodies.

This recognition destroys the possibility of the existence of laws, that is, of any science whatever. If there is so much as

one body moving at its freewill, the laws of Kepler and of Newton are annulled, and every conception of the movement of the heavenly bodies is destroyed. If there is a single human action due to freewill, no historical law exists, and no conception of historical events can be formed.

For history there exist lines of movement of human wills, one extremity of which vanishes in the unknowable, and at the other extremity of which in space, in time, and in dependence on cause, there moves men's consciousness of freewill in the present.

The more this curve of movement is analysed before our eyes, the clearer is the laws of its movement. To discover and define those laws is the problem of history.

From the point of view from which the science of history now approaches its subject, by the method it now follows, seeking the causes of phenomena in the freewill of men, the expression of laws by science is impossible; since however we limit the freewill of men, so long as we recognise it as a force not subject to law, the existence of law becomes impossible.

Only limiting this element of freewill to infinity, that is, regarding it as an infinitesimal minimum, we are convinced of the complete unattainability of causes, and then, instead of seeking causes, history sets before itself the task of seeking laws.

The seeking of those laws has been begun long ago, and the new lines of thought which history must adopt are being worked out simultaneously with the self-destruction towards which the old-fashioned history is going, for ever dissecting and dissecting the causes of phenomena.

All human sciences have followed the same course. Reaching infinitesimals, mathematics, the most exact of the sciences, leaves the process of analysis and enters on a new process of approximating to summing up the unknown infinitesimals. Forsaking the conception of cause, mathematics seeks law, that is, properties common to all unknown, infinitesimal quantities.

The other sciences, too, have followed the same course, though under another form. When Newton formulated the law of gravitation, he did not say that the sun or the earth has the property of attraction. He said that all bodies—from the greatest to the smallest—have the property of attracting one another; that is, leaving on one side the question of the

cause of the movements of bodies, he expressed the property common to all bodies, from the infinitely great to the infinitely small. The natural sciences do the same thing; leaving on one side the question of cause, they seek for laws. History, too, is entering on the same course. And if the subject of history is to be the study of the movements of peoples and of humanity, and not episodes from the lives of individual men, it too is bound to lay aside the idea of cause, and to seek the laws common to all the equal and inseparably interconnected, infinitesimal elements of freewill.

XII

Ever since the law of Copernicus was discovered and proved, the mere recognition that not the sun, but the earth moves, has destroyed the whole cosmography of the ancients. By disproving the law, it might have been possible to retain the old conception of the movements of the heavenly bodies; but without disproving it, it would seem to be impossible to continue studying the Ptolemaic worlds. But as a fact even after the discovery of the law of Copernicus, the Ptolemaic worlds long continued to be a subject of study.

Ever since the first person said and proved that the number of births or crimes is subject to mathematical laws, that certain geographical and politico-economical laws determine this or that form of government, that certain relations of the population to the soil lead to migrations of peoples—from that moment the foundations on which history was built were destroyed in their essence.

By disproving those new laws, the old view of history might have been retained. But, without disproving them, it would seem impossible to continue studying historical events, merely as the arbitrary product of the freewill of individual men. For if a certain type of government is established, or a certain movement of peoples takes place in consequence of certain geographical, ethnographical, or economic conditions, the freewill of those persons who are described to us as setting up that type of government or leading that movement cannot be regarded as the cause.

And yet history goes on being studied as of old, side by side with laws of statistics, of geography, of political economy, of comparative philology and geology, that flatly contradict its assumptions.

The struggle between the new views and the old was long and stubborn in physical philosophy. Theology stood on guard over the old view, and accused the new view of violating revelation. But when truth gained the day, theology established itself as firmly as ever on a new basis.

As long and as obstinate is the conflict to-day between the old and the new view of history; and in the same way theology stands on guard over the old view, and accuses the new of attacking revelation.

In both cases on both sides, the struggle rouses evil passions and stifles truth. On one side there is dread and regret at demolishing the edifice that has been raised by the ages; on the other, the passion for destruction.

To the men who fought against the new truths of physical philosophy, it seemed that if they were to admit that truth, it would shatter faith in God, in the creation of the firmament, in the miracle of Joshua, the son of Nun. To the champions of the laws of Copernicus and Newton, to Voltaire, for instance, it seemed that the laws of astronomy were destructive of religion, and the latter made use of the law of gravitation as a weapon against religion.

So now it seems that we have but to admit the law of necessity to shatter the conception of the soul, of good, of evil, and all the political and ecclesiastical edifices reared on the basis of those conceptions.

So too, like Voltaire in his day, the champions of the law of necessity use the law as a weapon against religion, though, like the law of Copernicus in astronomy, the law of necessity in history, far from destroying, ever strengthens the foundation on which political and ecclesiastical edifices are reared.

Just as then in the question of astronomy, now in the question of history, the whole difference of view rested on the recognition or non-recognition of an absolute unit as a measure of visible phenomena. For astronomy, this was the immobility of the earth; in history, the independence of personality—freewill.

Just as in astronomy the difficulty of admitting the motion

of the earth lay in the immediate sensation of the earth's stationariness and of the planet's motion, so in history the difficulty of recognising the subjection of the personality to the laws of space and time and causation lies in the difficulty of surmounting the direct sensation of the independence of one's personality. But just as in astronomy, the new view said, 'It is true, we do not feel the movement of the earth, but, if we admit its immobility, we are reduced to absurdity, while admitting its movement, we are led to laws'; so in history, the new view says, 'It is true, we do not feel our dependence, but admitting our freewill, we are led to absurdity; admitting our dependence on the external world, time, and cause, we are led to laws.'

In the first case, we had to surmount the sensation of an unreal immobility in space, and to admit a motion we could not perceive of by sense. In the present case, it is as essential to surmount a consciousness of an unreal freedom and to recognise a dependence not perceived by our senses.

THE END